Divine Eloquence:

OR, AN

ESSAY

Upon the

Tropes and *Figures*

Contained in the

Holy Scriptures;

And *reduced* under

The *proper* Titles of *Rhetorick*:

ALSO

Several Texts of *Scripture*, which *fall* in with the *Figures*, are *briefly interpreted*; especially *those* that *seem* to *favour* the *Papist* or the *Socinian*.

By Cornelius Norwood of St. Col.

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A PREFACE TO THE READER.

WHAT, publiſh *a Treatiſe without* any *Name, or ſo much as a* Dedication? *Prithee then,* who *will* buy *it, ſays the* Reader? *Why, as to* that *matter, Sir, you may doe as* you *pleaſe; but give* me *alſo* leave, *to uſe* my *liberty.*

But, pray, Sir, what *ſignifies any* Name, *at* leaſt, *to a man of* ſence *and* underſtanding, *who does not* borrow *his* opinion *and judgment of any* Book, *only from the very* Title-page? *And if* this *Eſſay, I now* preſent *to* your *peruſal, is* any *way* valuable,

it will then introduce *and recommend* it ſelf, *to your* good *opinion of it*; *and if 'tis* nothing *worth*, what *Name or* Character *can* ever *juſtifie the* Publication?

But now, Sir, upon this reſervation *of my name, you will have this one* particular *advantage; for now you can have no kind of* prejudice *or* byaſs *upon* your *thoughts; and ſo* you *cannot but* pronounce *more* impartially, *upon the* whole *matter, and not according to the* general *cuſtom*, diſcommend, *or* approve, *as you are* diſpos'd *in your* fancy, *to* entertain *either a* good, *or a* bad *opinion of our* Author; *and ſo, I think, 'tis no* diſadvantage *to* you, *or to my* ſelf, *whether you* know *my* Name, *or* not; *or whether I am* D. D. *or* Eſquire; ſuch *a one, or otherwiſe* dignified *or* diſtinguiſhed.

And now, *as to the very* buſineſs *of a* Dedication, *I muſt very* freely *tell* you, *Sir, I am at* preſent, *as much out of* humour *with* that *alſo*; *for*,

for, *according to the* common *ſtyle*, 'tis nothing *elſe but a* great *many* fine *words*, *to very* little *purpoſe*; *for what you* read *there in* Commendation *of my* Friend *in the* Country, *or of the* Right *Honourable*, *my* Lord, *&c. has but the* leaſt relation *to them*; *but if* they *themſelves are ſo* exceedingly *vain*, *as to* fanſie *their* Pictures *are* very *like them*; *'tis only* their private *opinion.*

I cannot deny, *that* I *have a* friend *or two*, *as* very Beau's, *as* any *in the* Town, *and* they *have a* Right *and Title to a very* juſt *Commendation*, *for the* Rhetorical Twirle *of their long* Perriwigs *behind them*, *or for* their *moſt* admirable *uſe of their* Snuſh-box, *which is always* ſo obliging, *as to give my* Sparks *a* pretence *for a* Sneeze, *inſtead of an* Anſwer *to that* Queſtion; *but then*, *I am* very *much a* Stranger *to* all *their* other *vertues*, *and I am not* Oratour *enough to ſay* any *thing at* firſt *ſight*: *and*, *after all*, *let me* tell *you*, *Sir*, *'tis*

no ſuch eaſie matter neither, to make a fine Panegyrick upon Nothing.

But now, Sir, as to the Reaſons of this Publication, I cannot in my excuſe ſay, that I was at laſt prevailed upon by the violent Importunities of my Friends, whom I could not very civilly deny: or that upon the Communications of ſome Copies, I was very much afraid; one, or other, might ſend it to the Preſs; and ſo I was unwilling to give them that trouble: or laſtly, as ſome Apology, for the incompetency of the very work it ſelf; ſhall I inform you, Sir, that it was only the diverſion of my idle hours; when I had nothing elſe to do? And would not this, think you, be a very civil Complement to the Reader's underſtanding; if what was here done for my own Recreation, only to paſs away the time, I now ſhould publiſh, for his Inſtruction; and ſo emprove his thoughts and meditations: Theſe, and many more, are the common excuſes, our Authors often

make

make uſe of, to inſinuate, that they are very modeſt men; and that they could ſtill doe much better, if they had taken but more time and leiſure in their Compoſition; and this, they preſume, is a ſufficient Title to the Reader's Candor and more favourable Opinion. But I can only tell my Reader, that after I made a Collection of theſe Sacred Figures of Scripture, and ranged them into ſome kind of order, I very privately conveyed this Scheam of Rhetorick into the Stationer's hands, and he ſeemed to fanſie the Deſign; and now, this is the reaſon, why it comes into your hands; and, if 'tis any way uſefull, to any ſort of Perſons, I am very well ſatisfied. I could gather many more Flowers of Rhetorick, out of the ſame field; but theſe I made choice of, perhaps are ſufficient to diſcover, that the Holy Scripture is no barren nor unfruitfull land; but that it abounds with all ſorts of Tropes and Figures, and that it is

the richeſt Treaſury, *containing the* beſt, *and moſt* excellent *forms of* Rhetorick, *of* any *book* whatſoever; *that* no Gentleman *has* any *reaſon to be* afraid *of* loſing *the* Elegancy *of* his *ſtyle*, *by a frequent* Converſation *with the* holy *Scripture*; *which has its* peculiar *Graces and* Beauties *of Eloquence*; *and more* eſpecially, *have not* Job *and* Iſaiah *their* lofty *Flights of* Fancy *and* Poetry? *which*, *to ſpeak but very* modeſtly, *are not* unequal *to any in our* profane Authors: *I* know, *there are* ſome *of* another *opinion*; *but then*, *does not* their immorality *influence* their *mind? and does it not* give *ſuch a* different *colour and a* tincture *to* all *their* imaginations, *that they can* never *have the ſame* reliſh *and* ſenſation *of* ſacred *matters*; *and why ſhould* they *entertain any* honourable *thoughts of* that *very Book*, *when* all *the* precepts *and* inſtitutions *of it are ſuch a* mighty *Contradiction to* their *life and* practice? *why ſhould* they

eſteem

eſteem it worthy their peruſal? when perhaps their meditations upon it, may be no ſmall temptation, to rectifie their vile Opinions, and diſturb their preſent Dreams of Happineſs, and at laſt, reduce them to a Poſſibility of Salvation.

Let others then ſtill admire their heathen Rhetorick, let them ſtill fanſie the ſacred Figures of Scripture not worthy their Conſideration; yet, methinks, when I take a view of Scripture Rhetorick, and the Richneſs of her Eloquence, ſhe ſeems to me, not unlike the King's daughter, who is all glorious within, her veſture is of gold, wrought about with divers colours, *Pſalm* 45. 10, & 13.

And now perhaps this Eſſay upon the Tropes and Figures of Scripture, may ſtill farther recommend it ſelf, to your better opinion, from the very uſe, and benefit of Rhetorick, in general; and is it not abſolutely neceſſary, to convey to others, thoſe ſenſible Notions or Idea's of things

which are preſent *to* our *minds? for* Diſcourſe *is, or, at* leaſt, ought *to be,* nothing *elſe, but the* Repreſentation, *and the very* Picture *of* our thoughts; *and what can more* ſenſibly *expreſs them to the* life, *than when a* Metaphor *preſents the* images *of the* ſoul *in ſuch an elegant and* comely *dreſs? Beſides, to give our* Paſſions *their* trueſt *air and* feature, *do they* not *require a very different* garb, *and* another *mode of* expreſſion, *than our* other *thoughts, which* ſpring *only from the* cooler *debates of* reaſon, *and* argument? *If* you *queſtion* this, *I appeal only to the moſt* natural *Impreſſions of any* Paſſions, *and whether* Nature *her ſelf* diſcovers *no* ſenſible *difference, when* ſhe *expreſſes her ſelf in a* paſſionate *way; as, ſuppoſe now, in a moſt* violent *tranſport of* Anger; *and cannot you* eaſily, *by the* very *Face,* diſcern *what* paſſes *in the* ſoul *of a* furious *man. Obſerve the* fire, *the very* ſparkling *of his eyes, the* wrinkles *of his* brow,

brow, *the moſt* ſudden *changes of his* countenance, *the mighty* eagerneſs *and the* heſitation *of* his *words*; *are not theſe the* natural *expreſſions of this* angry *Paſſion, which give* us *notice of the moſt* diſorderly *motions of our ſpirits, and that the very* ſtream *of our* thoughts *are in a moſt* violent *and rapid* motion; *and therefore, to expreſs this* furious *Paſſion to the* very *life*; *muſt there* not *be as* great *an alteration in all* our *words and* phraſes, *as there is in our very* Faces *and* Complexions? *and this is enough to ſhow, that* this, *and* every *Paſſion works very* differently *upon* our *minds, and* requires different *expreſſions and* colours *of ſpeech, to give it a* ſenſible *repreſentation.*

Rhetorick then is a natural *Language, and a* neceſſary *Ornament of Diſcourſe*; *and many an* honeſt *Gentleman now and then* ſtumbles *upon a* Trope *or a* Figure, *who was never* acquainted *with Mr.* Butler *or* Farnaby; *and much* leſs *with ſuch* profane

Authours as Ariſtotle *or* Quinctilian.

And are not Metaphors *very* frequent *in* holy *Scriptures? The Prophets* themſelves *ſeldom give us a* deſcription *of the* fury *of* God's *diſpleaſure; but they give him* arms, *and* hands, *and deſcribe God preparing his* mighty *inſtruments of* ruine, *his* lightning, *and* his *thunder; and by ſuch* formidable *repreſentations, as* theſe, *they work more* powerfully *upon* our *minds, and there create the* deeper *impreſſions of his* almighty *Power.*

But if Rhetorical *Figures are as* common *as* neceſſary; *muſt not* that *man be* very ridiculous, *who examines* every *thing in a* ſtrict *and* literal *ſence? What* ſtrange, *what mighty* inconſiſtent *notions muſt* they *then* conceive *of God* himſelf, *or of his* divine *Attributes? What* groſs *and very* abſurd *Idea's of his* infinite *Power, if they ſhould fanſie* God *cannot* accompliſh *the* vengeance *of his* high *diſplea-*

ſure,

ſure, without material *organs, without* arms *and* legs? *Muſt not* ſuch *a man* transform *himſelf into any* ſhape *of errour and* deluſion? *if* he *pretends to* maintain *the* doctrine *of* literal *explications*; *muſt he not* imbibe *the* falſe *opinion of* every *Sect*, *as often as* their *pernicious* errours *are* founded *upon a* literal *ſence and* meaning? *Thus the* Quaker *muſt become a* Roman *Catholick*, *becauſe*, *according to* his *Principle*, *he muſt* underſtand theſe *words according to the* very letter; this is my body; *ſo muſt* he *believe the* bread *and* wine *to be* ſubſtantially *changed into the* very *body and* blood *of Chriſt*; *and ſo at the leaſt* eventually, *if not* deſignedly, *he will maintain the moſt* abſurd *doctrine of* Tranſubſtantiation; *and truly*, *perhaps their* inward *light may* prove *as* dangerous, *and not ſo* different *from* Infallibility. *But I do not* charge *them*, *as if* literal *expoſitions of* Scripture, *was their* conſtant *univerſal* Principle:

but

but if they *expound* any *Text* literally, *though* never *ſo* abſurd, *and ſo* contrary *to* other *places of* Scripture: *they may* as well *explain* others *in the very* ſame *manner*, *till* at laſt *they become* nothing *but* miſtake *and* contradiction. *And now, if* they *will* needs *underſtand* this *Text* literally, *Matt.* 5. 34. Swear not at all; *and not as if it was* only *a* prohibition *of* raſh *and* voluntary *ſwearing in our* common *diſcourſes*; *although St.* Paul himſelf *uſeth an* oath *for* confirmation, *Rom.* 1. 9. For God is my witneſs, whom I ſerve, that without ceaſing, I make mention of you always in my Prayers. *And again*, Gal. 1. 20. Now the things which I write unto you, behold, before God, I lye not. *Nay*, even *God* himſelf, *when he could not* ſwear *by a* greater, *he* ſwore *by* himſelf, *Heb.* 6. 13. *This is* enough *to ſhow, that the* taking *of an* oath *is not* ſinfull *in its* own *nature*; *when St.* Paul, *and even* God *almighty*

makes

makes uſe *of an* oath : *and therefore, if the* Quaker *will ſtill* expound this *Text according to the* very letter, *in* contradiction *to* other *Texts of* holy *Scripture, and in* direct *oppoſition to the very* practice *of St.* Paul, *and even of* God himſelf; *he may, with as* much *reaſon, expound* other *Texts in the* ſame *manner; till he* runs *himſelf into the* wildeſt *abſurdities.*

A great Maſter *of* Eloquence *has long a go made the* obſervation, *That the* Lawgiver *of the* Jews, *meaning* Moſes, *had a moſt* incomparable *notion of God's infinite power, when he* deſcribes *the Almighty thus* giving *his Orders for the* creation, *and God ſays,* Γενέσθω φῶς, καὶ ἐγένετο, Let there be light, and there was light, *as if there was* no diſtinction *between* his *pleaſure, for the* creation *of* any *Being, and the* actual formation *of it : and is not the* expreſſion *it ſelf very* ſtately, *and full of* majeſty ? *for he only ſays,* Let there be, and it was

was ſo. *There are* other *expreſſions no* leſs *emphatical, repreſenting God moſt* infinite *in power and* operation, *Iſaiah* 40. 12. Who hath meaſured the waters in the hollow of his hand, and meeted out the heaven with a ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in Scales, and the hills in a balance? *As* much *as to ſay*, I, the Lord, only have done this. *And verſe* 17. All nations before him are as nothing, and to whom then will you liken me, ſaith the Lord? *And, how does* holy *David* break *forth in a* mighty *admiration of* his *infinite power and* greatneſs? *Pſalm* 104. 1, 2, 3. O Lord, my God! Thou art very great, thou art cloathed with honour and majeſty; who covereſt thy ſelf with light, as with a garment; who ſtretcheſt out the heavens, like a curtain; who layeſt the beams of his chamber in the waters; who maketh the clouds his chariot,

comes

comes flying upon the wings of the wind. *What can* better *repreſent to us his moſt* incredible ſwiftneſs? *than when he* thus *deſcribes God, not* only flying, *but even* upon the *very* wings of the wind; *which ſtill gives a moſt ſenſible* Idea *of the* quickeſt *motion that is* poſſible.

Pſalm 50. 11, 12. *How does God* himſelf aſſert *his* own *Supremacy over* all *things?* I know the fowles of the mountains, and the wild beaſts of the field are mine; If I were hungry, I would not tell thee, for the world is mine, and the fulneſs thereof.

Iſaiah 5. 26. *How does God* promiſe, *that he will* accompliſh *things* moſt *difficult, with the* greateſt *eaſe and* facility *to himſelf? I will,* ſays *God,* Lift up a ſign unto the nations a far, I will hiſs unto them, from the ends of the world, and, behold, they ſhall come with ſpeed: *God does not* ſay, *he will* call *them with the* mighty voice *of his* thunder, *but*

but with the leaſt *kind of* noiſe, *as it were, with a* whiſper; *and yet* even *thoſe that are in the* moſt diſtant *places, in the* remoteſt *corners of the earth, ſhall* obey *the* powerfull *ſummons of* his *voice, and preſently* come, *and make* their *appearances: Here you have a* deſcription *with no leſs* elegancy, *of the moſt* unſearchable *ways and councils of the* great *God;* he made darkneſs his ſecret place, his Pavilion round about him were dark waters, and thick clouds of the sky: *and the* methods *of his providence are* very *unaccountable, and paſt* our *underſtanding; his ways are* extreamly *private, in the* dark, *and in the* deep *waters, and his* footſteps *are not* known.

But becauſe ſome *have the moſt ſevere, and* rigid *notions of God,* ſhall *I give you a* taſt *of the* ſweetneſs *of his love and* kindneſs, *Iſai.* 49. 15. Can a woman, *ſays God,* forget her ſucking child? *And the* queſtion

is

is propoſed, to aſſure *us 'tis, at* leaſt, *extreamly* difficult, *though* not *impoſſible, for a mother to* break *through the* ſtrongeſt *ties and* impreſſions *of* natural *affection; yet* even *then, God* himſelf *aſſures us, though a* woman *may be ſo very* barbarous, *and ſo inhumane to the* child *of her* womb; *yet, that* he *himſelf, had* more Bowels, more *affection, more* tender compaſſions; *and could never be* unmindfull *of* his *children: nay, ſo* great *is his* care, *his* ſollicitous *concernment for them, that in* all *their* ſufferings, *God cannot but have the* ſame *ſence of* pain *and miſery, and* ſympathize *with them in all* their *afflictions, ſays the* Prophet, He was afflicted, *Iſai.* 47. 7. *Nay, to the* very laſt *degree of kindneſs and* commiſeration; *that* no *relation, how* near ſoever, *can have* more; *for like* as a father hath compaſſion on his children, ſo the Lord hath pity on them that fear him. *And* Pſal. 103. v. 13. *if 'tis yet* poſſible, *to give a* fuller

fuller *ſenſe of his* infinite *love and affection to us*, *he aſſures us*, *that*, *if* his *Church is under the* leaſt *kind of ſuffering*, *that* he himſelf *is* extreamly *ſenſible of it*, *even as the* moſt tender *part reſents the* ſmalleſt *injury*; They that touch you, touch the apple of my eye.

Pſalm 7. 11, 12, 13. *God is there* repreſented, *as a* mighty *man of* war, *preparing to* engage *his enemy*; *but yet*, *he is ſo* indulgent, *and merciful*, *that he ſeems very* unwilling *to* execute *the* fury *of his* wrath, *but is ſtill in* expectation *of our* converſion, *that we will at* laſt *ſue for a peace*, *and* repent, *and obey him*; *but if he will* not *turn*, *ſays* David, He will whet his ſword, he hath bent his bow, and made it ready, he hath prepared for him the inſtruments of death. ——

And is there not a greatneſs *of* ſpirit *and* majeſty *in this* ſhort *definition* God *gives of* himſelf? I am that I am *hath ſent* me *unto* thee; *that*

that is, I am *God* unchangeable, *the* ſame *yeſterday, to* day *and for* ever, *'tis I that* ſend *Moſes.*

And now perhaps theſe *Texts of Scripture, without any* more, *are* ſufficient *to diſcover, that the* Scripture *is not* written *in ſo very* low *and plain a ſtrain as* ſome *ignorantly* imagine, *and perhaps 'tis not the* leaſt *recommendation of the* inſpired *Writings; that no* other *book in all the world, can* furniſh *our minds with more* diſtinct *and* clearer *Revelations of* his *Being, or his* divine *Attributes, no* other *book can ſo* excellently *deſcribe the* power, *the* majeſty, *the* infinte *juſtice, the mercy, and goodneſs of* Almighty *God. And now, if you are* deſirous *to take a* view *of his* wonders *in the* deep; *how ſhould man, without an* expreſs *revelation from* heaven, *have been able, in the* leaſt, *to diſcover the* incomprehenſible *Myſtery of the Trinity? or how ſhould* he, *upon the* fall *of* Adam, *have been* ever capable *to* dive *into the* my-

myſterious *contrivance of* our Redemption? *or acquaint* himſelf *with the* reaſons *of Chriſt's* Incarnation, *his* Death, *and* Paſſion, Reſurrection *and* Aſcenſion. *And if* you *pleaſe to take into your* ſerious *conſideration, the* Divinity *of its Doctrines, what a* noble *Scheme is the* Chriſtian *Religion of all* moral *vertues, ſuch as a* Seneca *or a* Plutarch *never* dreamt *of; and what are* all their Syſtems *of Morality, in* compariſon *of the* Chriſtian *Inſtitution? what* Charity, *what* Forgiveneſs *of Enemies, what* Provocations *to* mutual *Love, what* tender *Compaſſions to* one *another in* diſtreſſes, *and miſeries, are we* obliged *to put in* practice, *upon* every *occaſion? yea,* what *Purity in* all *our thoughts, what* Innocence, *what Sincerity in* all *our* Intentions? theſe *are all ſuch* mighty *Perfections of* moral *Vertues as we can* only *learn from* Scripture. *Perhaps* others *may* recommend *the* practice *of Vertue, from* common decency, *and convenience, or from*

from a temporal *ſatisfaction attending the* exerciſe *of it*, *but we* derive *our Obligations much* higher; *for if we had only* hopes *of being happy in* this *life*, *we were of* all *men the* moſt miſerable, *for* how *does the Chriſtian Religion* extend *our Proſpect* beyond *the grave? and give us* thoſe comfortable *hopes of a* Reſurrection, *and of* eternal *happineſs hereafter*, *which the* heathens *did but* gueſs *at.*

But perhaps the ſpirit *and the* inimitable *ſtyle of the Scripture may ſtill* more effectually *recommend it to* your *peruſal*; *and has it* not, *think you, a* mighty *force*, *power*, *and* efficacy; *when our Saviour began his* Inſtitution *to the* Chriſtian *Philoſophy only with this very* plain *and* naked *Benediction*, Bleſſed are the poor in ſpirit, *and*, Bleſſed are they that are perſecuted for righteouſneſs ſake. *Who can believe* ſuch *kind of Bleſſings*, *ſuch* Invitations, *to embrace the* terms *of the Goſpel*, *ſhould be ſo very* prevalent, *and bring in ſuch a* numerous

com-

company of Proſelytes, Jews *and* Gentiles? *Who can believe that* Chriſtianity *ſhould advance, and make its way into the world againſt the* oppoſition *of ſo* much *wit, and* power, *from* ſuch *ſort of* encouragements? *Thus the very* difficulty *of its* moral *Duties, and the* diſcouragement *of the Propoſals, and the* mighty plainneſs *of its* Principles, *are* ſo *far from being in the* leaſt *diſadvantageous to the* Chriſtian *Religion, that they are* no ſmall *argument of* its *Divinity; it being* impoſſible *it ſhould* ever *make ſuch a* progreſs *in the world,* unleſs *it had been* aſſiſted *by the* power *and the* wiſedom *of God* himſelf; *and thus the* divine *Authority of its* Original *commands our* reſpect *and* reverence.

And after all; *the* Simplicity *of the Scriptural Style, is not* without *Majeſty. How* plain, *yet how* magnificent *is* this *expreſſion?* I am, *that* I am hath ſent me, *Exod.* 3. 14.

And now, as to the Tranſlation *of the*

the Bible it ſelf; *I will not* deny, *but as very* many *places are not without a* gracefull, *and* elegant *ornament of expreſſion; ſo there are* ſome other *parts*, leſs *artificial, neither is* this *ſo very* ſtrange; *ſince the* original *Languages ſometimes carry in them a* native *Grace, and* Emphaſis, *hardly* expreſſible *in a* Tranſlation, *at leaſt, with the very* ſame *beautify and* ſignificancy *of ſpeech. And if our* Tranſlators, *here and there, fall below the* ſpirit *and the* dignity *of the Original, they are* very excuſable, *becauſe they were* ſometimes *afraid to* venture *at a* phraſe *or a* fineneſs *of a* period; *leſt they ſhould* deviate *more from the* true ſence *and* ſignification *of the Text; and, after all, you will* diſcover ſome *elegant* Turns, *and ſome* Beauties *of Rhetorick in the* Tranſlations, *which do not ſo* clearly *ſhine out in the very* Original, *which I have* purpoſely *inſerted* ſometimes, *to let* my *Reader* ſee, *that if* our *Tranſlators* loſe *in one* place, *yet they* gain *in* another. *As*

As to my own *part*, *I ſhall* only *tell you* this; *that I was* extreamly *pleaſed*, *when any* Figure *was* lodg'd *upon* any *Text of Scripture*, *that ſeem'd to* favour *and countenance any* falſe *doctrines*, *eſpecially the* Romiſh, *or the* Socinian, *that I might take an* occaſion *to make a* little inroad *into them*, *and* recover *them from the* unkind *and* falſe impriſonment *of the* enemy: *and when ſeveral* other *Texts of Scripture were in* darkneſs, *and obſcurity*, *or under* any *difficulty*, *I have* endeavour'd, *to* let *in* more light *into them*, *by an eaſie* explication, *or a ſhort* paraphraſe *upon the* words; *which perhaps were not* always *ſo very* plain, *and* obvious, *at* leaſt, *to* every *man's* capacity *and* apprehenſion.

Sir, *I will now* trouble *you* no farther, *but I* hope, *you will receive it* kindly, *as if in* this *Eſſay* ſome *things*, *at* leaſt *were* tolerable.

Farewell.

Divine

Divine Eloquence:

OR, AN

ESSAY

Upon the

Tropes & Figures

Contained in the

Holy Scriptures.

A TROPE.

A *Trope* is nothing else, but the *change* of a word, from its *natural* Signification, into another, whereby the *Idea* of any thing is more *sensible* to us. Instance,

Matt. 4. 19. *And I will make you* Fishers *of men*: that is, Instruments of drawing and converting men unto God; and our Saviour useth the term by, way of

alluſion to them, that being their former Employ.

Pſal. 65. 14. *The valleys*, ſays our Pſalmiſt, *ſhall ſtand ſo thick with Corn, that they ſhall Laugh and Sing*: that is, A very plentifull harveſt is the occaſion of joy and pleaſantneſs; laughing or ſinging are the proper expreſſions of a *gay* and chearfull Spirit; and ſo thoſe terms applied to *other* things by way of *Analogy*, repreſent to us the exceſſive *joy* and *pleaſure* of Plenty.

Luke 13. 32. *Go, and tell that Fox*, meaning *Herod*, that crafty and politick Diſſembler: and the application of the term, gives us a *fuller* notion of his *Hypocriſie*.

I ſhall here ſet down only *three* Affections belonging to a Trope, leaving the *fourth*, to thoſe who are more *induſtrious* to find it out: *viz. Hyperbole, Allegory, Metalepſis.*

HYPERBOLE.

Hyperbole, from ὑπερβάλλω, to *exceed*. This Figure *repreſents* things *greater, leſſer*, or *better*, than they *are* in their *own* natures; and *this* ſort of Trope is *extremely* uſefull, when our *ordinary* terms are ſo

ſo very *weak*, that they *carry* in them *no proportion*, with the *notices* of our *mind*; and ſo the *ſoul*, for fear of ſpeaking too *little*, preſently *flies* out, and enlargeth too *much*; but let no one *fanſie*, that the *uſe* of this Figure is in the *leaſt* unlawfull; for if we ſometimes *expreſs* ourſelves in the *higheſt*, or in the *loweſt* degree *imaginable*, yet 'tis no *Lye*, for we have not the *leaſt* intention to *deceive* any one; but we only fly ſo *extravagantly* high, that our *diſcourſe* may come *down* with more *force* into the *minds* of our *audience*, and give them ſuch a *ſenſe* of what we are *talking*, as may *oblige* them to *conceive* 'tis highly *impoſſible*; or elſe to *enlarge* their *thoughts* about it.

2 Sam. 1. 23. of the *latter* kind, *Saul and Jonathan were ſwifter than Eagles, they were ſtronger than Lions:* and by ſuch *ſenſible Idea's*, and familiar Reſemblances, you *conceive* ſtill but an *higher* notion of their *mighty ſtrength* and *activity*.

Gen. 32. 12. *Thy Seed ſhall be as the Sand of the ſea, which cannot be numbred for multitude*; and the *Compariſon* only implies, that his *family* ſhould be *exceeding* numerous.

Pſal. 107. 26. *The Waves of the ſea Mount up to Heaven, and go Down again*

to the Deep; that is, the *foaming* Waters are carried up *exceedingly high*, and they *tumble* down again into the *loweſt* places of the Earth. See *Luke* 10. 15. to the ſame purpoſe.

Rom 9.3. *I could Wiſh that my ſelf were Accurſed from Chriſt, and as One cut off from the Communion of his Church, for my Brethren and Kinſmen according to the fleſh*; which Wiſh was *abſolutely* a thing *impoſſible*; yet ſuch a kind of *Imprecation* could not but *give* the *Jews*, an *infinite* Aſſurance of St. *Paul*'s *exceſſive* Love and *Charity* to them. See *John* 21. 25. *the World it Self could not Contain the books that ſhould be written*; a *figurative* expreſſion very *large*.

Gen. 11. 4. *Let us Build a Tower, whoſe Top may reach up unto Heaven*: that is, riſe up *exceeding* high, and lofty.

There are two ſorts of this Figure *Hyperbole*; *Auxeſis*, and *Meioſis*.

Auxeſis. James 4. 1. *From whence come Wars and fightings among you? Wars* is a word that carries in the very *ſound* of it a *publick* Diſpute and *Engagement* of *Nations* againſt one another; but the term here is only made *uſe* of, by way of *amplification*, and

and ſignifies the *private* quarrels and *animoſities* of *Chriſtians* among *themſelves.*

Judges 5. 4, 5. *Lord, when thou Marchedſt out of Edom, the earth Trembled, and the heavens Dropped, the clouds alſo Dropped with water, the mountains Melted before the Lord:* Not that all theſe *wonderfull* Effects did then *actually* come to paſs; but they are here *ſpecified*, to give us a *mighty* notion of God's *preſence*, and how the moſt *ſacred* Majeſty of it ſtrikes an *univerſal* Fear, and *Conſternation* every where.

Meioſis, a Figure of *diminution*, when we uſe a *leſs* word or expreſſion, than the *matter* requires. *Meioſis.*

James 4. 17. *To him that Knoweth to doe Good, and doth it Not, to Him it is Sin*; but not a *ſin* of the *leaſt* degree, as the *phraſe* at *firſt* ſight, ſeems to *import*; but of a very *great* Aggravation, being *againſt* Reaſon and *Reflection*, and ſo a very *dangerous* and preſumptive *ſin.*

Matt. 5. 19. *Whoſoever ſhall break one of the leaſt of theſe commandments, and ſhall teach men ſo, ſhall be the Leaſt in the kingdom of Heaven:* ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· a very ſoft expreſſion, and much milder than ſuch ſort of falſe Teachers can pretend to deſerve;

but indeed it ſignifies, ſuch ſhall be accounted as nothing, and inſignificant, in the Church of God.

1 Cor. 10. 5. *But with Many of them God was not Well pleaſed:* A very *ſoft* and *favourable* expreſſion, God was not *well pleaſed*, οὐκ εὐδόκησεν ὁ Θεός· whereas it is very *plain* by the Conſequence, that he was *extremely* angry, inſomuch that in the *fury* of his *diſpleaſure*, they were *preſently* cut off and deſtroyed in the *wilderneſs*.

Matt. 3. 11. *But he that Cometh after Me is Mightier than I, whoſe Shooes I am not Worthy to Bear:* This was ſpoken by St. *John*, not without the *greateſt* ſenſe of his own *unworthineſs*; even to that *degree*, that he thinks himſelf not *worthy* to perform the *offices* of the *meaneſt* Servant, for his Bleſſed Saviour *Jeſus Chriſt*.

1 Sam 24. 15. *After whom is the King come out? after a Dead dog, and after a Flea:* The moſt *inconſiderable* ſort of *Creature*. See 2 *Sam.* 9. 8. and 16. 9.

Numbers 13. 33. *We ſaw Men, and were as Graſhoppers before them:* A people of the *leaſt* ſize and figure in *compariſon* of them.

Matt. 2. 6. *And thou Bethlehem, in the land of Juda, art not the Leaſt among the Princes*

Princes of Juda: ὐδαμῶς ἐλαχίστη εἶ · which is by no means a term of *diminution*; but, on the contrary, it rather ſignifies, thou art very *great* and honourable, upon the *Birth* of our Saviour, being the *place* of his *Nativity*.

Iſaiah 40. 17. *All Nations before me are as Nothing; and they are counted to him, Leſs than Nothing and vanity:* As if in reſpect of God's *Superlative* Greatneſs, it was not *ſufficient*, to ſay the whole *Univerſe* was *nothing:* But ſtill the Prophet goes *farther*, and ſays, it was *leſſer*, even than Nothing; to give us a *fuller* ſenſe, if *poſſible*, what an *Inconſiderable* thing the whole World is.

Pſal. 22. 6. The Royal *Pſalmiſt* ſtyles himſelf *a Worm, and no Man.*

Gen. 18. 27. *Now have I taken upon me to Speak unto the Lord, which am but Duſt and Aſhes:* A Preface of the *higheſt* ſenſe of his *own* Unworthineſs; as if *Moſes* had ſaid, What, ſhall I *preſume* to *plead* with the great God, who am *vile* Earth, and, which is *worſe*, a moſt *miſerable* Sinner? — Oh, let not the *Lord* be *angry*.

AN *ALLEGORY.*

An *Allegory* is the *Continuation* of a Metaphor, and as *that* consisteth, in the *translation* of *one* word, from the proper signification of it; so the Allegory translates *many* terms, from their native sense and meaning; this Figure must not be interpreted according to the *strict* and literal signification, but with respect to a metaphorical sence *eminently* contained in it.

Matt. 3. 12. *Whose Fan is in his Hand, and he will throughly Purge his Flour, and Gather the Wheat into his Garner, but he will Burn up the Chaff with Unquenchable fire*: this is all spoken in *allusion* to the *righteous* and to the *wicked*, who are here termed the *wheat* and the *chaff*: and the Figure explains what a *discrimination* and difference, God will at the last day make between them, upon his *impartial* distribution of Rewards, and Punishments.

Psalm 1. *He shall be as a Tree planted by the rivers of waters, that bringeth forth fruit in his season, his Leaf also shall not wither, and whatsoever he doth, it shall prosper*; intimating to us, under this sensible Allegory, the happy and flourishing condition of the godly Man.

Galat.

Galat. 4. 25. *This Agar is mount Sinai, in Arabia, and answereth to Jerusalem that now is:* that is, *Agar* bears some *proportion* to the *earthly Jerusalem* of *this* Age; for as the *Jews*, so all that spring from *Agar*, are under a *servile* state. But then, Vers. 26. *Jerusalem which is from Above, is free, which is the Mother of us all:* but there is *another* Church, namely, the *Christian*, answerable to *Sarah*; and as all born of *Sarah* were free, so all *Christians*, now living under the *milder* dispensations of the Gospel, are perfectly set free from *spiritual* bondage. In short, *Agar*, by way of Allegory, represents to us the *state* of the *Jewish* Church, who are in a *servile* condition; but *Sarah* denotes the *Christian* Church, which is in a perfect state of freedom, and not in the least obliged to observe the ceremonial Law of *Moses*.

Matt. 13. where you observe, *the sowing of Seed* represents the dissemination of the Word of God; which *improved*, or *miscarried*, in proportion, as the *heart* of the Believer was *more*, or less *prepared* for it. But *some fell on the Good ground*: that is, some were of a good and vertuous disposition of mind, and *there* the Doctrines of *Christ*, here called the

ſpiritual Seed, did *ſpring* up in their *ſouls*, and thrive and grow *exceedingly* well; and they became extraordinary Profeſſors of *Chriſtianity.*

Eccleſ. 12. there is a very elegant Deſcription of the many Infirmities of Old-age carried on Allegorically: Verſe 2. *While the Sun is not dark*; that is, while thy Reaſon and Underſtanding is bright and vigorous within thee. Verſ. 3. *When the Keepers of the houſe ſhall tremble*; that is, the Hands which keep and defend the Body, ſhall grow weak and languiſhing. ——*and the ſtrong men ſhall bow themſelves*; that is, the Leggs, through the Infirmity of Age, ſhall not be able to ſupport themſelves, but ſink under the burthen, and fail. ——*and the Grinders ſhall ceaſe, becauſe they are few*; that is, not ſo many in Number, and very much decayed in their ſtrength and firmneſs. ——*and they wax dark that look out at the windows*; which very well expreſſeth the dimneſs of ſight, and the Eyes being, as it were, the *windows* of the Body. —Verſe 4. *and the Doors ſhall be ſhut without, by the baſe ſounding of the Grinding*; that is, the *Mouth*, and Lips, and Jaws, ſhall fall in, and *cloſe* and *contract* themſelves, not being able to keep their diſtances, and open and

and chew any more; as being much more tired, through the failure of Teeth, that they cannot without much time and labour perform their Offices——*and he ſhall riſe up at the voice of the bird*; that is, the *old* man ſhall be more *watchfull*, and without ſoundneſs of Sleep, and ſo preſently awaken at the *leaſt* noiſe, at the voice of the Cock-crowing. ——*and the Daughters of muſick ſhall be brought low*, that is, the Organs of the voice decay, and now are unable to create, and ſend out the pleaſant and harmonious ſounds in ſinging ——*and the man ſhall be afraid of high places*; that is, the poor old man ſhall tremble to go up into any high place, for fear his Head, through weakneſs, turns giddy, and he fall and tumble down again. Verſ. 5. *And the Almond-tree ſhall flouriſh*, that is, his Head ſhall be as white with Gray-hairs, as the Bloſſoms of an Almond-tree. ——*and the graſs-hopper ſhall be a burthen*; that is, the old man ſhall be ſo much decayed, and ſo extremely weak, that he cannot ſuſtain the weight of the lighteſt burthen.

Luke 15. You have there an Incomparable Inſtance of God's Mercy and Compaſſion to Penitent Sinners, very lively deſcribed, under the notion of a tender and affecti-

affectionate Father, to his prodigal Son, upon his Recovery and Reformation of his former life.

And, What is the whole Book of *Canticles*, but a continued Metaphor? where the ſweet Conference between Chriſt and his Church, is repreſented in ſuch words and expreſſions, as ſeem only proper to Man and Wife, and therefore Chriſt condeſcends to expreſs himſelf in the ſame familiar dialect, to give us the beſt aſſurance of his infinite Love and Affection to his Church.

Matt. 25. 1. Where you have the ſtate of the Church repreſented in the Character of a Wedding, and with the uſual Ceremonies belonging to it; and the whole Allegory, as to the Morality of it, may ſuggeſt thus much; that 'tis not ſufficient for us to be *once* prepar'd and diſpoſed to follow Chriſt, unleſs we alſo *perſevere* in our Courſe after him. Now then, the *Bridegroom* is *Chriſt* himſelf, the *time* of the Wedding is at his *laſt* coming, the *night* is the melancholy ſtate and condition of the Church in the World; the *Virgins* are they that make *profeſſion* of the *purity* of the Goſpel, and the *wiſe* Virgins are the *true* Believers, that are conſtantly *provided* in their Hearts, to receive him

him at his coming, making an holy Life and Practice their daily Buſineſs, through the aſſiſtance of Divine Grace, which is the *Oil* that burneth, howſoever it be not always in actual exerciſe; but the *fooliſh* ones are they in the Church, who have been very negligent to excite and cheriſh the Gifts and Graces of the Holy Spirit: the Lamps are their Hearts, which are unprovided, the Slumber is their Remiſſneſs and Ceſſation from continual exerciſe of Piety, without expectation of Chriſt's ſudden appearance, cauſed chiefly through the Infirmity of the Fleſh, that is unactive and tired out through his long delays of coming.

The Holy Scripture is very full of Allegories of all ſorts: See *Job* 20. 12, 13. ——c. 27. v. 20. ——c. 28. v. 9. *Pſal* 23. v. 1. ——69. 1, 2, 3. ——75. 8. ——80. v. 8, 9, 10. *Prov.* 3. 8. *Iſai.* 1. 5, 6, 7. --30. 30. Matt. 3. 10, 12. ---5-13. --7 3, 4, 5, 6. --9. 14. Luk 9. 62. Rom. 11. 16, 17, 18. But I ſhould be too tedious ſhould I give you an accurate view of the particular Inſtances belonging to this Figure.

M E-

METALEPSIS.

Metalepſis multiplies a Trope in one word, when one improper term ſerves to expreſs another by it, till you arrive at the moſt proper one of all.

Matt. 21. 20. *All the City was moved*: The word *City* here ſignifies *Jeruſalem*; the general term comprehending the particular, by *Synecdoche generis*, and *Jeruſalem* denotes the *Inhabitants* of it, by a *Metonymy of the Subject*.

Lament. 4. 4. *The tongue of the ſucking child cleaveth to the roof of his mouth for very thirſt*: here firſt, by the extreme thirſt of the ſucking Infant, is ſignified the *barren* and dry *breaſts* of the Mother; and by her Want of Milk, *extreme Hunger* and *Famine*; and by Famine, the *diſmal Poverty* and *Miſery* of the People.

Four kinds of a Trope. There are four ſorts of a Trope, *Metonymy*, *Irony*, *Metaphor*, *Synecdoche*.

METONYMY.

Metonymy, of the *cauſe*, when the *name* of the very Perſon ſerves to expreſs the *act*, or operation, proceeding from him: thus, The

The *Holy Spirit* ſometimes ſignifies only *regeneration*, or *a new* birth, which is the *peculiar* efficacy of the third Perſon in the Bleſſed Trinity.

Pſal. 51. 10. *Renew a Right ſpirit within me:* and to the very ſame purpoſe ſee *Ezek.* 36. 26. *Eph.* 4. 23. *Rom.* 12. 2. all which places ſeem to imply nothing leſs than a *moral* change wrought in our Souls by the *Influence* of divine *grace*, whereby we become regenerate or *born again.*

1 *Theſſ.* 5. 19. 'tis the admonition of St. *Paul*, *not to quench the Spirit*, τὸ πνεῦμα μὴ σβέννυτε, a *ſimilitude* borrowed from the *fire* of the ancient Altars, which was continually to be *preſerved* alive; and ſo here, he muſt not *extinguiſh* the *Gifts* of the *Spirit*, but keep them in conſtant exerciſe, ſuch are *Grace*, *Charity*, *meekneſs*, &c. See *Matt.* 25. 8.

2 *Tim.* 1. 6. The very ſame Apoſtle commands us to ſtir up the *Gift* of the *Holy Spirit*, that is, *Grace*, or *Faith*, or *Godlineſs*, or ſome other divine Quality which is excited in us by the mighty *energy*, *power*, or *operation* of the *Holy Ghoſt.*

Spirit alſo ſometimes ſignifies a divine *power* or *energy* reigning in the Soul of the regenerate Man: See *Luke* 1. 46, 47.

My

My ſoul doth magnifie the Lord, and my ſpirit hath rejoiced in God my Saviour. There are not a few other places of Scripture where you will find the word, *Spirit*, is often made uſe of, to expreſs the *new* Man, and *ſpiritual* ſtrength, *Rom.* 1. 9. *Galat.* 3. 3. *Acts* 17. 16.

2 *Kings* 2. 9. It was the earneſt requeſt of *Eliſha* to *Elijah*, *let a double portion of thy Spirit be upon me*; that is, give me an extraordinary *meaſure* of the *gift* of Prophecy, and *power* in working Miracles, which are here called the *portion of thy Spirit*, as being the peculiar gifts of the *Holy Spirit* conferred upon us. See *Num.* 11. 25. 2 *Kings* 4. 1, and 42.

Dan. 5. 12. *Daniel* had a more excellent *ſpirit*, that is, a more *eminent* gift of the ſpirit, more *knowledge*, and *more underſtanding*.

Numb. 11. 25. *The Spirit of the Lord reſted upon the ſeventy Elders*; that is, the Gift of Prophecy and Prediction.

Acts 19. 2. *We have not ſo much as heard, whether there be Any Holy Ghoſt*: that is, we are very much Strangers to the *virtue*, power, or influence of *him*. And you find afterwards, *they received the Holy Ghoſt*; that is, the *divine* Inſpirations of him, which did *eminently* appear in the Gift

Gift of *languages* and of *power* of working Miracles, and other kind of Wonders. To the ſame purpoſe, ſee *Acts* 1. 5. Jo. 7. 39.

Rev. 1. 10. *I was in the Spirit*; that is, in a Rapture or Ecſtaſie, in which the Underſtanding is exalted after a wonderfull manner, to the Contemplation of Heavenly things.

Ezek. 37. 1. *The hand of the Lord carried me out in the Spirit of the Lord*; that is, by a *viſion* occaſioned by him; where you ſee, in both theſe places, the *Spirit*, the *efficient* Cauſe, is put for the *Effect*, proceeding from *him*.

Luke 16. 29. *They have Moſes and the Prophets*; that is, the *Books* of *Moſes*; where by a Metonymy of the *efficient* Cauſe, the *Author* is put for his *Writings*. See *Luke* 24. 27.

Eph. 4. 20. *But ye have not ſo learned Chriſt*; that is, the *Goſpel* and *Doctrines* delivered by him.

Acts 2. 4. *They began to ſpeak with Other tongues*; that is, with *different* ſorts of *languages*.

Prov. 25. 15. *A Soft Tongue breaketh the Bones*; that is, a *mild* and courteous way of ſpeaking, *ſoftens* the *hardeſt* Heart, and moſt *obſtinate* Reſolutions; where you ſee, in *both* theſe places of Scripture, the

inſtru-

inſtrumental Cauſe ſignifies the *Effect* it ſelf *produced* by it.

Gen. 11. 1. *And the whole earth was of One lip*; that is, of *one* language, and uniform way of ſpeaking; *Inſtrumentum* pro *Effectu* ipſo.

Job 31. 6. *Let God weigh me in an even Balance*; the *inſtrument* of Equity and Juſtice, for *equity* it ſelf; and ſo *without* a Metaphor, the Phraſe ſignifies no more, but, Let God try and *examine* me *impartially*.

Ezek. 7. 15. *the Sword is without, and the Peſtilence and the Famine within*; that is, *death*, and ruin, is *ſcattered* every where; and is ſignified by thoſe which are the unhappy *inſtruments* of it.

Matt. 10. 34. *I came not to ſend Peace, but a Sword*; that is *variance*, and *death*, and *perſecution*; *inſtrumentum*, pro *Re effecta*. Not that our Saviour's Coming was the *proper* Cauſe of *ſuch* Unhappineſs; but ſo it ſhould *eventually* happen out upon his appearance in our Nature, becauſe his Kingdom was of *another* World, and ſo extreamly contrary to all the *deſigns* and intereſt of the preſent World.

Metonymy of the Matter.

Metonymia Materiæ, when the very *name* of the *matter* ſignifies the very *thing* made

made and *faſhioned* out of it: thus,

Pſal. 115. 4. *Their Idols are Silver and Gold.*

Dan. 5. 4. *They praiſed the Gods of Iron and Braſs*; that is, made out of thoſe metals.

Gen. 3. 19. *Duſt thou art*, that is, thou art formed out of it.

Pſal. 105. 18 *He was laid in Iron*, that is, in Chains of Iron.

Metonymy of the *effect*, when the thing cauſed is put for the *efficient* Cauſe of it. *Metonymy of the Effect.*

Gen. 4. 13. *My Puniſhment*, ſays *Cain*, *is greater than I can bear*, that is, my *iniquity* is greater than can be *forgiven*: There, *puniſhment* ſignifies the very *ſin* it ſelf, as the *immediate* Conſequence of it.

2 Kings 4. 40. *there is Death in the Pot*; meaning ſome moſt *deſtructive* and *poiſonous* thing, which *cauſeth* Death.

John 17. 3. *And this is life Eternal, that they may know Thee, the only true God*; that is, the Knowledge of God and his Son *Jeſus Chriſt*, is the *principal* Cauſe of everlaſting Salvation to all that live *ſuitably* to thoſe *notices*.

Luke 2. 30. *My eyes have ſeen thy Salvation*, τὸ σωτήριόν σου· that is, our *Saviour* himſelf, the *Author* of it. So *Gen.* 49. 18.

I have

I have waited for thy Salvation; that is, the *promiſed Meſſiah.* So *Iſai.* 49. 6. *All fleſh ſhall See the Salvation of God*; that is, a *Saviour.*

Gen. 25. 13. *Two Nations are in thy womb*; that is, the *Fathers* of two Nations, *Eſau* and *Jacob.*

Rom. 7. 7. *Is the law ſin?* ſaith our Apoſtle; that is, Is the Law it ſelf the proper *cauſe* of Sin? or, Is there any ſuch *malignity* in the very *nature* of it, as *produceth* any ſuch Effect?

1 Cor. 10. 13. *Let every one Pleaſe his Neighbour for Good, to Edification*; that is, ſo *behave* himſelf in all things of *indifferency*, that ſuch a *deportment* may be the *cauſe* of their good *will* and *pleaſure*, and purchaſe their *favour* and kind *opinion* of us. So *Rom.* 15. 2.

Metonymy of the Subject.

A *Metonymy* of the *Subject*; when the Subject is made uſe of, to ſignifie the *accident* or quality *inherent* in it.

Prov. 6. 32. *whoſo committeth Adultery with a woman, wanteth a Heart*; that is, *wiſdom* and *underſtanding*: ſo he that truſteth in his own *heart*, *i. e.* in his own *diſcretion* and prudence.

Pſal. 7. 9. the *heart* is put for the *thoughts* and inclinations of it, *Pſalm* 62. 8. —142. 2.

Con-

Continens, pro *Re contenta.*

The thing containing for the very thing it self contained.

Luke 22. 17. *He took the Cup, and gave thanks*, ποτήριον· where the *cup* is put for the *liquor* contained in it, as is more plain from *v.* 18 *I will not drink of the Fruit of the Vine.* Thus in the Bleſſed Sacrament of the Lord's Supper, this *cup* is the N. Teſt. in my *blood*, not the *veſſel* it ſelf, but the *liquor* in it.

The place ſerves to denote any thing in that place.

The *Place* ſignifies the *Thing* or *Perſon* in that place.

Matt. 8. 34. *The Whole city went out to meet him: Locus*, pro *Incolis.* So *Mark* 1. 33. Iſai. 38. 18. *The Grave cannot Praiſe thee:* they that are *dead*, and buried, are incapable of it.

Gen. 7. 1. *Come thou, and All thy houſe, into the ark*; thou and all thy *family.*

Pſal. 69. 22. *Let their Table be made a Snare to them*; that is, Let their *meats* and drink, prove dangerous to their health and happineſs.

Wo unto thee Corazim, wo unto thee Bethſaida. So *Matt.* 10. 15. —— 3. 5. where the *places* ſignifie the *inhabitants* of them, and thoſe heavy judgments denounced againſt their *impenitency* and diſobedience.

Luke

Luke 15. 18. *I have ſinned againſt Heaven*, that is, God himſelf; for altho' he is Omnipreſent, and ſo in *all* places of the World at the very *ſame* time, yet if we can ſay God dwells *any* where, we may more *properly* ſay, he is in *heaven.*

The *name* of the things *repreſented* is ſometimes uſed to expreſs the *ſign* of it: thus,

Ezek. 7. 27. *The Prince ſhall be Cloathed with Sadneſs and deſolation*; that is, with *ſuch* garments, as are the *proper* expreſſions or *ſigns* of mourning and lamentation.

Mark 14. 22. *Jeſus took Bread, and bleſſed it, and Brake it, and gave it to his diſciples, ſaying, Take, eat, This is my body:* where the Verb ſubſtantive, *is*, muſt not be taken in the ſtricteſt ſence; but there it muſt be *expounded* thus, this Bread is *repreſentative* of, or *ſignifies* my Body broken, being to you all, a *ſenſible* ſign or reſemblance of it. *Wine* is ſometimes called Chriſt's *Blood.*

Matt. 26. 27, 28. Our Saviour *took the Cup and gave it to them, ſaying, Drink ye all of it*; *for this is my Blood:* which is a *figurative* expreſſion; *Nomen rei ſignate*, pro *Signo*; and how very abſurd is the Conſequence, if you ſuppoſe there is no Figure, and that the words muſt be taken in.

in their literal ſtricteſt ſence? For then the Article, *this*, referrs to the *cup*, and ſo, *this cup* is my blood; which is ſuch an Abſurdity, that to avoid ſuch a plain Contradiction, we muſt confeſs, that nothing elſe can with any tolerable ſence, be there ſignified by thoſe words; but that the *wine* contained in the Cup, repreſents, or is a *manifeſt* ſign of my *blood*: And that this is a *true* and proper explication of the words, is ſtill *more* plain from the next Verſe, *v.* 29. where our Saviour aſſures his Diſciples, that although he commands them *all* to drink of it; but, ſays he, *I will drink no more of the Fruit of the vine*; where he himſelf plainly calls it *wine*, immediately after he gave it to his Diſciples, although in *verſ.* 28. he calls it his *blood*. But I referr you to a Treatiſe upon this Subject written by his Grace, the Arch Biſhop of *Cant.* where this abſurd Doctrine of Tranſubſtantion is ſufficiently expoſed.

Gen. 17. 10. *This is my Covenant, Every Male-child ſhall be circumciſed*; where *Circumciſion*, the Sign or *Condition* of it, is yet called the *Covenant* it *ſelf*.

1 Sam. 18. 7. *Saul hath ſlain his Thouſands, and David his Ten thouſands*: Metonymia Subjecti, *Dux*, pro *Exercitu*; the Armies of theſe two *Generals* had *done* ſo.

Meto-

Metonymy of the Adjunct.

Metonymy of the *Adjunct*; when that which belongs to any thing, ſerves to *repreſent* the thing it ſelf: thus,

They ſhall bring down my Gray-hairs with ſorrow to the Grave; that is, *me*, that now am *Gray* and *old* in years.

Gen. 31. 53. *Jacob ſware by the Fear of his father Iſaac*; that is, by the *God*, whom *Iſaac feared.*

2 Kings 20. 1. *Set thine houſe in order*; meaning his *houſhold affairs.*

The *time* is put for *things* that are *done*, or are *in* time.

My Times are in thy Hands; that is, my *life* and *continuation* of it is in thy Power.

John 12. 27. *Save me from this hour*; that is, from that *Agony* and *Paſſion* I muſt undergo at *that* very time.

Eph. 5. 16. *The Days are evil*; that is, The *men* of theſe times are ſo.

Job 32. 7. *I ſaid, Days ſhould ſpeak, and Multitude of years ſhould Teach wiſdom:* that is, *Men* of *great* age and *experience* ſhould inſtruct us.

The Sign for the Thing expreſſed by it.

The *Sign* is commonly uſed to expreſs the very *Thing* ſignified by it.

A *Throne* is put for a *Kingdom*, Pſalm 89. 4.

Sceptre

Sceptre ſignifies *regal* Power, *Gen.* 49. *v.* 10. *The Sceptre ſhould not depart from Judah.*

Rom. 13. 4. *He beareth not the Sword in vain*; that is, *power* and *authority.*

Phil. 2. 10. *At the Name of Jeſus every knee ſhall bow*; that is, at the *Perſon*, when his *name* is mentioned.

The Goſpel of Uncircumciſion was committed to me, as the Goſpel of Circumciſion was to Peter; that is, *Paul* had the *ſame* Commiſſion, to go and inſtruct the *Gentiles*, as *Peter* had, to teach the *Jews*; theſe two terms being ſigns of *diſtinction* between them, *Circumciſion*, and *Uncircumciſion.*

His enemies lick the Duſt; a ſign of *ſlavery* and ſubjection, and ſo ſignifies their enemies ſhould be *ſlaves* to them.

Lament. 2. 10. *The elders of the daughters of Sion ſit upon the Ground, and keep Silence; they have caſt up dirt upon their heads, they have girt themſelves with ſackcloath, the virgins of Jeruſalem hang down their heads to the ground:* meaning, they were in mighty *ſorrows* and afflictions, deſcribed very ſenſibly by all theſe *mournfull* ſigns and repreſentations.

Antecedent, or that which goes before, is put for the Conſequent of it: Thus; Rom. 2. 5. *After thy impenitent heart, treaſureſt up wrath unto thy ſelf*; that is, *Puniſhment*, as the natural reſult of our diſobedience.

He that eateth or drinketh unworthily, eateth and drinketh damnation: but the word κρῖμα implies no more than judgment or condemnation, which are *antecedent* to his damnation hereafter.

Pſal. 105. 44. *He gave their labour unto the locuſt*; where *labour* ſignifies, the *profit* and *benefit* ariſing from it, the very *fruits* of all their *labour* and induſtry.

Prov. 24. 27. *It is not good to know the face in judgment*; not that the *bare* notice, or the acquaintance with a Perſon, was inconvenient in it ſelf: but there is an unhappy Conſequence often attends, which is *favour* and *partiality*, to him, in matters of *judgment* and juſtice.

IRONIE.

Ironie is a ſort of a Trope or Figure, by which we ſpeak contrary to our very Thoughts; ſaying one thing, but meaning what is very different to it.

2 Sam.

2 Sam. 6. 20. *How glorious was the King of Israel to day?* that is, how *shamefull? how dishonourable?* See the Context.

Job 12. 2. *No doubt but ye are the people, and wisdom shall die with you:* as if he said; You, surely, fansie your selves to be *extreamly* wise; and that all wisdom shall *perish* with *you*; which is a tacit reprehension of their imprudent censure, in accusing *Job* of *some* impiety, as if God's judgments upon him was an *infallible* sign of his *wicked* life; this very opinion is *condemned*, Luke 13. 4.

Gen. 37. 19. *Behold this Master of dreams cometh*: this was said not without the *highest* scorn and derision of *Joseph*, when their *opinion* of his Interpretation about them, was *otherwise*.

Amos 4. 4. *Come to Bethel, and transgress at Gilgal, multiply transgressions, and bring your sacrifices every morning*: As if the Prophet said, Come, Make *hast*, and make *preparation* to offer Sacrifices in your worship of Idols: but then remember, you shall not go *unpunished* for these Offences. And if at first sight the words seem to be some kind of Invitation to the practice of Idolatry; yet really they are the *highest* dissuasion from it *imaginable*.

Eccleſ. 11. 9. *Rejoice, O young man, in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thy eyes:* Now what *literal* Expoſitor would not *preſently* take this *advice* of *Solomon* to the *young* man, to be a very *great* encouragement, now he is in the *flower* of his youth, to make the very beſt *uſe* of his time, and to *purſue* all kind of *ſenſual* pleaſures? and yet, Are they not the ſevereſt *check* imaginable, to ſtop the *courſe* of his ſinfull Life? ——— *But know thou, that for all theſe things, God will bring thee into judgment:* This indeed was an *amazing* Sentence; and ſufficient, one would *think*, to *ſtrike* his Soul, and *force* her to conſider the *dangerous* conſequence of Sin. Go on, but yet *remember*, there is a day of *judgement*, when you muſt give a moſt *ſevere* account, of all your Exceſs and Senſuality, to the *ſupream* Judge of Men and Angels.

1 Kings 18. 27. Thus *Elijah* adviſeth the Prophets of *Baal*, *Cry aloud, for he is a God, either he is talking, or he is purſuing, or he is in a journey, or peradventure he ſleepeth, and he muſt be awaked:* As if the *Prophet* ſaid, Cry *aloud*, ye *Prophets*, for perhaps your God is *full* of *thought* and

and *contemplation*, and discoursing to himself; or possibly your God cannot presently *hear* the sound of your Voices. Cry *aloud*, perhaps your God is in a full *pursuit* of his *enemies*; or possibly he may be *sleepy* and *drowzie*, and you must *awaken* him by your excessive Noises. And it came to pass, that *Elijah mocked*; and the Event was a very sufficient *demonstration* of it.

2 Cor. 12. 13. *What was it wherein you were inferiour to other Churches, except it be, that I my self was not burthensome to you? forgive me this wrong:* as if S. *Paul* said, You differ from *no* Church planted by *any* of the Apostles, but only in this *one* particular, that I put you to *no* kind of *charges* for the *relief* of *my* Necessities; and this, I hope, was such a kind of *injury*, such a *trouble*, as you, I suppose, can *easily* pardon. Forgive me this wrong, that I was not *so* very *chargeable* to you, as *some* of the Apostles have been to *other* Churches. This was a very *gentile* and pleasant way of *reprehension*, and carries with it more force and *power* of Conviction, than a more *serious* way of argumentation.

2 Cor. 10. 12. *For we dare make our selves of the number, or compare our selves*

with ſome, that commend themſelves: tho' Saint *Paul* had very *great* qualifications, and therefore had much more *temptation* to compare *himſelf* with other men, eſpecially with *thoſe*, who in all reſpects, were *ſo* very much *inferiour* to our Apoſtle; yet ſtill we *dare* not preſume, to make the leaſt *compariſons*. *How* pleaſantly does St. *Paul reprove* the *Pride*, the *Arrogance*, the vain *preſumption* of ſome *falſe* Apoſtles, who pleaſed themſelves with falſe *applauſes* of their *own* merits; and flatter'd themſelves, that *others* were in *no* reſpect *comparable* to them.

——*Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of man:* Now that *Chriſt* was the moſt *ſincere* Lover of *truth*, not *handling* the Word of God *deceitfully*, in *compliance* to *humane* paſſions, and *infirmities*, cannot be *denied* without the *higheſt* Blaſphemy; yet the hypocritical *Phariſee* ſaid this, in a way of *ſcorn* and *deriſion* of him; and not as if it was in the *leaſt* conformable to *their* opinion of our *Saviour* Chriſt; but all this *ſolemn* Preface was only made uſe of as a more *artificial* expedient to *betray* Chriſt, to deliver his *opinion* with *more* freedom,

con-

concerning the *lawfulneſs* of giving *tribute* to *Cæſar*; for the *queſtion* was very *treacherous*, and to *determine* either for, or againſt *Cæſar*, was almoſt *equally* dangerous; if he declares in *favour* of *Cæſar*, then he is no longer a *friend* to the *common* People; and if Chriſt *anſwered*, that the *payment* of tribute was *unlawfull*; he had been *preſently* found *guilty* of *Sedition*; this was *their* Motive to this *inſidious* Queſtion, and that *pompous* Introduction to it, was only look'd upon by them as a more effectual and *plauſible* way to betray him. But Jeſus *perceived* their *wickedneſs*, their *diſſimulation*, their vile *hypocriſie*; and ſays, *Why* do ye endeavour, under this *ſpecious* pretence of *reſpect* and reverence, to *enſnare* me? *Why tempt* ye me, ye *Hypocrites?*

Matt. 2. 8. *Go*, ſays *Herod* to the Wiſe Men, *and ſearch diligently for the young child, and when you have found him, bring me word again, that I may come, and worſhip him:* Thus the *Tyrant* diſguiſeth his moſt *villainous* deſign, under the *colour* of an *honourable* reſpect; when his *intention* was to *deſtroy* and murther him, as appears from *Verſe* 16.

A METAPHOR.

A *Metaphor* is an *artificial* Tranſlation of a word, from the *proper* ſignification of it to *another*, becauſe there is *ſome* proportion between the *ſimilitude*, and the very thing *ſignified*. This kind of Trope is *extreamly* pleaſant, and not without *excellent* uſe; for it *inriches* our mind with *two* Idea's at the very *ſame* time, with the *truth*, and the *ſimilitude*.

Deut. 32. 42. *I will make my arrows drunk with bloud, and my ſword ſhall devour fleſh:* The *firſt* Metaphor is borrowed from *exceſſive* and intemperate *drinking*, intimating to us the mighty *effuſion* of blood, and the exceeding *greatneſs* of their ruin and deſtruction. The *ſecond* is taken from the moſt eager and *hungry* appetites of a beaſt; which makes the *images* of death come much more *lively* to the *underſtanding*, and how impoſſible it is for us to eſcape the *edge* of the Sword, when God himſelf is concerned in *our* ruine and execution.

Zech. 9. 14. *His Arrows ſhall go forth as lightning.* A very *proper* ſimile to expreſs their *ſwift* death and *execution*.

Hoſ.

Hoſ. 5. 12. *I will be unto Ephraim, as a Moth*; which expreſſion repreſents to us *inſenſible* decay and ruin; as a Moth *ſecretly* fretting a Garment, ſo *Ephraim* ſhall ſilently *conſume* away, by the moſt ſecret and *unaccountable* ways.

Matt. 5. 13. *Ye are the Salt of the Earth*; for as 'tis the property of Salt to *preſerve* any thing from its *Putrefaction*, ſo the *doctrines* of the Apoſtles were to *ſeaſon* our minds, and preſerve and *purifie* us from all *immoral* Corruptions or Impurities.

Pſal. 91. 5, 6. *Thou ſhalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the Peſtilence that walketh in darkneſs*; and the Expreſſion ſtill gives us a more lively and ſenſible notion of the *ſecret* Malignity of the Plague, and how it ruins and deſtroys us after *inviſible* ways and degrees; ſo that the *Invaſion* of it becomes *irreſiſtible*.

Job 6. 4. *For the arrows of the Almighty are within me; the poiſon thereof drinketh up my ſpirit; the terrors of the Lord ſet themſelves in array againſt me*; the term is *military*; when an Army of Men put themſelves in a *poſture* to *attack* and *encompaſs* their Enemies.

1 *Tim.* 6. 16. God is ſaid to *dwell in Light, which no man can approach unto:* Which Metaphor conveys to our Mind a *ſtronger* notion of his *incomprehenſible* Nature, and forbids our *reaſon* to make curious *enquiries* after God, who is *inacceſſible*, as the *Sun* is to our *Eye* when it *ſhines* out in its brighteſt *glory*. Why then doſt thou *dive* into *abſtruſe* and myſterious Truths *concerning* the Bleſſed Trinity? for with *Job* the Queſtion is, *Chap.* 11 *v.* 7. reſolved, that all *ſuch* Enquiries are *unprofitable*; *Canſt thou find out God unto Perfection*; that is, 'tis all in *vain*, for 'tis *impoſſible* ſo to doe.

Numb. 6. 25. *The Lord make his face to ſhine upon thee*; that is, the Lord be *gracious* and *favourable* to thee, as the Sun looks moſt *kindly* upon us when it *appears* in its brighteſt *luſtre* and *glory*.

——— *But unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with Healing in his wings:* This is a very *lively* Compariſon between *Chriſt* and the Sun, which by his *refreſhing* influence, *warms* every thing into *life*. So our *Saviour* alſo, by the *comfortable* heat and *efficacy* of his *perfect* Righteouſneſs, brings *life* and *ſalvation*, and quickens, and *revives* all who were *ſpiritually* dead, and who before

before *his* appearance ſate in *darkneſs* and in the *ſhadow* of death.

Chriſt is ſometimes called a *Star*, Num. 24. 17. becauſe his *appearance* brought more *light* of Knowledge into the *world*. He is ſometimes called a *Sceptre*, to ſignifie his *royal* Office; and ſometimes a *Father*, to expreſs his *love* and *affection*; ſometimes a *Shepherd*, which *kind* appellation declares his *care* and watchfulneſs over us. He is termed the *ſpiritual Rock*, of which the *Iſraelites* did drink in the Wilderneſs, *Exod.* 17. 6. 1 Cor. 10. 4. *for they drank of that ſpiritual rock that followed them, and that rock was Chriſt*; that is, did *ſacramentally* repreſent *Chriſt*, who being *ſmitten* by his Father, did by the *precious* effuſion of *his* blood, *deliver* us from death.

Judges 5. 20. *They fought from heaven, the ſtars from heaven fought againſt Siſera*; which is a *military* Expreſſion, but here it may ſignifie no more, than that the very *ſtars* by their *ſecret* influences did ſome way or other *contribute* to their *overthrow*, perhaps by cauſing *great* Falls of *Rain* or *Snow*.

Coloſ. 2. 17. *Which are but a ſhadow of things to come*; σκια, *tranſitory* ſigns or *repreſentations*, but the *body*, or *ſubſtance*,

ſtance, or the *reality* of theſe Myſteries, are *oppoſite* to *ancient* Ceremonies, as much as *body* is to *ſhadow*; for what are *ceremonies*, but as it were the firſt *drawings* or ſhadows of a *Picture*, which *ſtrokes* and delineations all *vaniſh* and diſappear as the *life* and perfection of it is *coming* on.

Pſalm 139. 2. *Thou underſtandeſt my thoughts afar off:* A Metaphor taken from a *proſpect* of any thing at a *great* diſtance from us; but in a proper ſence, the phraſe *aſſures* us, that God by the *infinite* power of his *preſcience*, knows our *thoughts* before they *ſpring* up in the *ſoul*; and yet this *infinite* view of them gives no *determinations* to them; for by his *infinite* underſtanding, how does God *foreſee* all the *various* turns and reflections of the mind, and how the *ſoul* after many ways of thinking, will at *laſt* reſolve to put *this* or *that* deſign in *execution*; ſo that this *infinite* proſpect of *our* thoughts derives no *neceſſary* power and *influence* upon *them*. To uſe a lower Inſtance; And if you your ſelf could *foreſee* that your friend after *many* changes of *his* mind, would *certainly* travel into *Italy*, ſuch a *previous* knowledge of his *affairs* and deſigns, by *no* means gives any *byas* to them; neither is he obliged by any power of

of yours, to *profecute* his journey.

SYNECDOCHE.

Synecdoche, from συνεκδέχομαι, to *comprehend:* This Trope is a *form* of ſpeaking, when we make uſe of words that are *more* comprehenſive, for others which are *leſs:* and ſo on the *contrary*, when we put the *name* of a *part* to ſignifie the *whole*, or elſe the name of the *whole* to expreſs any *particular* part of it; as if you ſay, the Plague is in *France*, when perhaps 'tis only in *Paris.*

There are four *ſorts* or ſpecies belonging to this Figure.

1. *Synecdoche Generis*, when a *general* word *comprehends* a *particular*, or when the *univerſal* denotes the *ſpecial* term. Thus: *Synecdoche Generis.*

Luke 2. 1. *It came to paſs that all the world was to be taxed*; meaning the *whole Roman* Empire, a ſmall, though very remarkable, part of the World.

Exod. 9. 6. *And all the cattel of Egypt died*; which ſignifies not univerſally, as if *every* kind of Beaſt were deſtroyed, but only, or at leaſt *chiefly*, thoſe that then were in the *field*; for that *ſome* were preſerved alive is plain enough from *verſ.* 19.

Thus

Thus, *All flesh*, Gen. 6. 12. and *All Creatures*, Mark 16. 15. signifie *man* only.

And, *Every Creature*, implies only *some* of each sort, and not *all* of *every* kind, *Gen.* 7. 8.

So, *All manner of four footed beasts*, signifies a very *great* number, *Acts* 10. 12.

Exod. 20. 10. *Thou shalt not doe any manner of work on the Sabbath day*; that is, no *toilsome* and servile labour, which is the *business* of *every* other day; where the *universal* term of *negation* is limited and *restrained* to a particular Negative. So,

Ye shall not swear at all, is a *prohibition*, not excluding all *manner* of Oaths, but such only as are *rash* and not *required* in a *judicial* way by the *supreme* Magistrate.

Matt. 27. 44. *The thieves also*, οἱ λῃσαὶ, *which were crucified with him upbraided him*; where the *plural* Number denotes the *singular*, for only *one* of the *two* Thieves did *vilifie* our Saviour, as appears from *Luke* 23. 39.

Synecdoche Speciei.

2. *Synecdoche Speciei*, when a *particular* word or expression of a more *narrow* signification does imply one of a *general* and larger *notification*. Thus,

James

James 1. 27. *Pure religion is this, to visit the fatherless and the widow in their affliction*; which are but a very *narrow* compass of Religion; but they are taken *more* generally, for *any* Persons under any *sort* of *Calamity*.

Exod. 3. 8. *A Land flowing with milk and honey*; that is, abounding with *all* things *good* and *desirable*.

Abraham and *Israel*, two proper Names, signifie the *Patriarchs*, a word of *larger* extent, *Isai.* 63. 16.

Exod. 20. *Honour thy father and thy mother*, is a duty *more* universal, and commands us to pay *obedience* and reverence to *all* Superiours, especially *those* in *high* Authority.

3. *Synecdoche Totius*, when the Name of the *whole* serves to denote a *part* of it. Thus, *Synecdoche Totius.*

Luke 23. 43. *To day thou shalt be with me in Paradise*; where the word *thou* seems to comprehend the *whole* man; but it signifies his *soul* only, *without* his *body*.

2 Pet. 3. 6. *The whole world being overflowed with water*; that is, the *earth*, the *lowest* part of the world.

Dan. 2. 4. O *King, live for ever*: where all *duration* of time, even to Eternity, signifies

nifies a *long* part of time, *for ever*, that is, for a *long* time.

Synecdoche Partis. 4. *Synecdoche Partis*, when the Name of a *Part* or Member is made uſe of to notifie the *whole* thing or perſon.

Acts 27. 37. *And we were all in the Ship, two hundred threeſcore and ſixteen ſouls:* where the αι ψυχαὶ comprehends the *whole* man.

And the evening and the morning were the firſt day; where the *principal* parts of the day ſignifie the *entire* ſpaces of *day* and *night.*

Of Figures in the *Repetition* of the *ſame* Sound.

EPIZEUXIS.

Epizeuxis, from ἐπιζεύγνυμι, *to join together.* This Figure repeats the *ſame* word in the ſame Sentence, by way of *emphaſis*, and ſo gives *more* life and *paſſion* to our *diſcourſes:* Thus:

How does Holy *David* expreſs himſelf in an *infinite* Paſſion, upon the *death* of his Son *Abſalom*, 2 Sam. 18. 33. *O my ſon Abſalom, my ſon, my ſon Abſalom, would God I had died for thee, O Abſalom my ſon,*

ſon, my ſon: How often are the very *ſame* words over and over again; to ſignifie, if *poſſible*, the *mighty* grief and *anguiſh* of his Soul, for the *irreparable* loſs of his *dearly* beloved Son.

Pſalm 22. 1. *My God, my God, why haſt thou forſaken me?* See *Matth.* 27.46. The words are *full* of *Complainings*, moſt earneſtly lamenting, that God *himſelf* was *departed* from him, even when his *Divine* preſence was moſt *needfull* to preſerve him from the *approach* of ſome *imminent* danger, but in reſpect of *Chriſt* figured by *David*, they are the expreſſions of his *Humanity*, repreſenting the *extreme* Agony of his Paſſion, and the *inexpreſſible* Pains and Torments. See *Matt.* 26. 38, 39. *My ſoul*, ſaith *Chriſt*, *is exceeding ſorrowfull, even unto death.* See alſo *Luke* 22. 44.

Luke 23. 21. *But they cryed, ſaying, Crucifie him, Crucifie him*; repreſenting to us their *moſt* violent *Importunities*, and *loud* Clamours of the People againſt his *Life*.

Acts 9. 4. *Saul, Saul, why perſecuteſt thou me:* A very earneſt and paſſionate Expoſtulation from *heaven*, to move and *perſuade Saul*, that he ſhould *no* longer *breath* out *threatnings* and *ſlaughters* againſt the *Church* of Chriſt.

Matt.

Matt. 23. 37. *Oh Jeruſalem, Jeruſalem*; How is the *ſame* word repeated *over* again very *emphatically*, to give us the *higheſt conception* of God's *trouble* and mighty *concernment* for their *impenitency* and *wilfull* diſobedience? See *Pſalm* 145. 18. *Joel* 1. 15. *Exod.* 34. 6.

ANADIPLOSIS.

Anadiploſis, derived from ἀνὰ, *re*, and διπλόω, *duplico*. This Figure pronounceth the *ſame* word in *different* Sentences: when the *laſt* word of the *preceding* Propoſition is *repeated* in the *beginning* of the following: thus;

Rom. 14. 8. *For whether we live, we live unto the Lord; or whether we die, we die unto the Lord*: and therefore in *either* ſtate, 'tis *our* buſineſs to *preſerve* in our minds a *lively* ſenſe of *God*'s providence; and *refer* our ſelves to *his* care and *protection* of our *ſouls* and *bodies*; ſince whether we *live* or *die*, *we are the Lord's*. See *Rom.* 8. 17.

Phil. 2. 8. *He became obedient to death, even the death of the Croſs*: and was it not *ſtill* an *higher* inſtance of his *great* Humility and Condeſcenſion; becauſe *ſuch* a ſort of *death* was by all *reputed* the moſt *infamous*

infamous and *ſhamefull* way of dying.

Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed: thus is there a *gradual* progreſs from the practice of *one* Vertue, to *another*, altho' through ſome *accidental* indiſpoſition of our minds. *One* Vertue may not *promote* the exercise of *another.*

CLIMAX.

Climax, gradatio; when the words are in *ſuch* a *Poſition*, that there is a gradual *aſcent* from *one* to *another*: till you arrive at the *laſt* ſtep of the *period*: Thus;

Matt. 10. 40. *He that receiveth you, receiveth me*; *and he that receiveth me, receiveth him that ſent me*: There is here a *gradual* advancement in *every* period, and the *laſt* is the higheſt of all. In as much as the *reſpect* and honour given to God the *Father*, upon the *reception* of his Son, is much *greater*, than *any* that is paid to the *Son*, who, in reſpect of his *humanity* and his *miſſion* from Heaven, was *inferiour* to God the Father.

John 1. 11. *In the beginning was the word, and the word was with God, and the word was God:* In the *beginning*, that is, before

before the *creation* of the world, the Λόγος had then his *being*; for if he was *not* before *all* things; how then could *all* things be *made* by him? The *firſt* word then ſignifies his *eternity*, the *next* his *perſonality*: *And the word was with God*; which phraſe expreſſeth a *diſtinct* mode or manner of *ſubſiſtence* of the *Son*, from the *Father*; becauſe *no* Perſon is ſaid to be *with* himſelf, but with *another* Perſon. And the *laſt* words expreſly aſſert his *Divinity*; *And the word was God*: See this Text expounded in a Sermon of his Grace, the Arch-Biſhop of *Canterbury*.

1 Cor. 3. 22, 23. *All are yours, and you are Chriſt's, and Chriſt is God's.*

Rom. 8. 30. *Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them alſo he juſtified; and whom he juſtified, them alſo he glorified.*

Matt. 5. 27, 28. *Ye have heard, it hath been ſaid by them of old time, Thou ſhalt not commit adultery: But I ſay unto you, That whoſoever looketh on a woman, to luſt after her, hath committed adultery with her already in his heart*: So that the Chriſtian *morality* is much more *refined*; and reaches not only to the *external* actions; but even *thoſe* of the mind, the moſt *ſecret* imaginations.

Matt.

Matt. 11. 9. *But what went ye out for to ſee; a Prophet? yea, I ſay unto you, and more than a Prophet.*

Matt. 8. 20. *Jeſus ſaith unto them, The foxes have holes, and the birds of the air have neſts; but the Son of man hath not where to lay his head.*

Here, in theſe *Verſes*, there is a *noble* riſe in the ſence of the words, and without much *impropriety* they are *reducible* to this Figure.

ANAPHORA.

Anaphora, from ἀναφέρω, *to bring back again*: 'tis a *repetition* of a word in the *beginning* of *ſeveral* Sentences: Thus;

The voice of the Lord is powerfull, the voice of the Lord is full of majeſty, Pſal. 29. 4.

Praiſe the Lord from the Heavens, praiſe him in the height, praiſe him all his Angels, praiſe him Sun and Moon: where the Royal Pſalmiſt affectionately calls upon the *whole* order of *created* Beings, to ſing *Praiſes* to their Maker.

Charity ſuffereth long, and is kind, charity envieth not, charity vaunteth not her ſelf: where the *abſtract* is made uſe of for the *concrete*, the *charitable* Perſon, *Pſal.* 118. *v.* 8, 9.

Jer.

Jer. 50. 35, 36, 37. *A Sword is upon the Chaldeans, ſaith the Lord, a ſword is upon the Inhabitants of Babylon, and upon her Princes, and upon her wiſe men, a ſword is upon her mighty men; and they ſhall be diſmayed, a ſword is upon their horſes, and upon their chariots:* This *induction* of Particulars, with the *continual* application of the *ſame* term to every period, renders the *diſcourſe* much more *emphatical*, and *infuſeth* into the mind a *notion* of *univerſal* ruin and deſolation.

EPISTROPHE.

Epiſtrophe, converſio, from ἐπὶ, & στρέφω *verto.* This Figure returns the *ſame* word at the end of *ſeveral* Clauſes: Thus;

Are they Iſraelites, ſo am I? Are they the ſeed of Abraham, ſo am I? 2 Cor. 11. 22.

Have we not propheſied in thy Name, and done miracles in thy Name? Matt. 7. 22.

See *Pſal.* 106. where, *His mercy endureth for ever*, is the *concluſion* of *every* Verſe, and very proper to expreſs the *endleſs* duration of his Mercy.

SYMPLOCE.

Symploce, complicatio, from συμπλέκω, to fold

fold together; when the *ſame* ſort of words are in the *beginning* and in the *end* of ſeveral Sentences.

Jer. 9. 23. *Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might; let not the rich man glory in his riches:* And this is the very Admonition of God himſelf, That we ſhould not in the *leaſt* place our hope and confidence upon the *beſt* of *worldly* things, but only upon *God* Almighty, who is only *able* to ſave, and *defend* us.

EPANALEPSIS.

Epanalepſis, reſumptio, from ἐπὶ, ἀνὰ, and λαμβάνω, *accipio.* This Figure makes uſe of the *ſame* word or expreſſion in the *beginning* and *ending* of the *ſame* Sentence.

Phil. 4. 4. *Rejoice in the Lord always, and again, I ſay, Rejoice.*

2 Sam. 18. 33. *O Abſalom, my ſon, my ſon.*

EPANADOS.

Epanados, regreſſio. This Figure employs the *ſame* word at the *beginning* and *middle* of a Sentence, or in the *middle* and *end* of it; as if they were *inverted*, and

and the contrary ſence turned upon them:

Iſai. 5. 20. *Wo unto them who call good evil, and evil good; who put light for darkneſs, and darkneſs for light.*

Rom. 7. 19. *For the good that I would, I doe not; but the evil which I would not, that I doe.*

How are the terms here *inverted?* *good* is the *object* of his will, but ſtill 'tis *impracticable*; and *evil*, tho' *contrary* to *his* will and *intention*, yet *that* he puts into *practice.*

John 8. 47. *He that is of God, heareth God's word; ye therefore hear it not, becauſe ye are not of God*; that is, becauſe ye are not *regenerate* by his *Spirit.*

2 Cor. 2. 15, 16. *For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh; to the one we are the ſavour of death unto death, and to the other the ſavour of life unto life*: that is, the *Goſpel* is preached to *all* perſons, without *any* diſtinction, but the bleſſed *efficacy* of it, is *extreamly* different, and varies according to the *diſpoſition* of the *receiver*; for 'tis *life* and *ſalvation* to the *believer*; but to the *faithleſs* and diſobedient, *inevitable* death and deſtruction.

PARO-

PARONOMASIA.

Paronomaſia, a likeneſs of words; derived from παρά, which in *compoſition*, ſignifies with *alteration*, and ὄνομα, *a name*, from παρονομάζω, *to change* or *allude to a name*. This Figure employs the *ſame* word to a very *different* purpoſe, and ſometimes it changes *one* letter or ſyllable of a word to *another ſence* and ſignification.

Matt. 8. 22. *Let the dead, bury their dead*: the *firſt* words ſignifie a *moral* death, thoſe that are *dead* in *treſpaſſes* and ſins; but the *laſt* imply a *natural* death, ſuch as are dead and *departed* this life.

2 Cor. 10. 3. *Though we walk in the fleſh, yet we do not war after the fleſh*: though we are *men*, and made in the *ſame* faſhion like *other* men; yet in *this* reſpect we *differ* from them, for we *place* no confidence in the *arm* of fleſh, no *aſſiſtance* from the *world*, but all our *ſufficiency* is from God.

2 Cor. 6. 9. *As unknown, and yet well known; as dying, and behold we live*: tho' *ſome* may look upon us, as if they were not ſo *deſirous* to know us in our afflictions; yet others eſteem and value us the *more*, and are *willing* to know us in the *greateſt* of our Calamities.

PLOCE.

Ploce, derived from πλέκω, *to bind together.* This Figure *pronounceth* a word ſo *emphatically*, that it denotes not only the *thing* ſignified, but alſo the very *quality* of it; thus 'tis no *unuſual* thing to repeat the *proper* name of a man, to expreſs ſome *remarkable* vertue belonging to him; as we may ſay, In *that* action *Alexander* was *Alexander*, that is, a mighty Conquerour.

Gen. 27. 36. *Is he not rightly called Jacob*, ſaith *Eſau*, *for he hath ſupplanted me theſe two times.*

POLYPTOTON.

Polyptoton, from πολύπτωτον, *variatio caſuum.* This Figure employs *words* of the ſame derivation, but *alters* the *termination*, or the Mood, Caſe, or Gender.

Rom. 2. 21. *Thou that preacheſt, a man ſhould not ſteal, doſt thou ſteal?*

Rom. 11. 16. *For of him, and through him, and to him, are all things*; that is, God is *ſupream*, and diſpoſeth *every* thing to *ſerve* the wiſe ends of his *providence.*

2 Tim.

2 Tim. 3. 13. *But evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived.* See the *various* termination of the ſame words, *Heb.* 6. 14.

Figures in *reference* to a *ſentence*, are ſuch as affect the *whole* ſentence, not without *ſome* emotion of the *Soul.*

ECPHONESIS.

Ecphoneſis, Exclamation. This is a moſt *pathetical* ſort of Figure, whereby the *Orator* diſcovers the *exceſſive* paſſion of his *own* mind, and ſo makes a *ſuitable* impreſſion upon the *affections* of his Audience.

This Figure is varied many ways.

Firſt, In a way of *wonder* and admiration of God's infinite Perfections.

Rom. 11. 33. *Oh the depth of the riches both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out?*

Secondly, In a way of *ſorrow* and mourning, for God's *abſence*, or of his *diſregard* to the *voice* of our Petitions.

Pſal. 22. 1, 2. *My God, my God, Why haſt thou forſaken me? O my God, I cry*

in the day time, but thou heareſt not.

Iſai. 6. 5. *Wo is me, for I am undone.* Thus, in a way of *deſperation*, how is the Prophet *extreamly* ſenſible of his *own* unworthineſs, as if he thought the *forgiveneſs* of his ſin was now *impoſſible*; this was the *dreadfull* apprehenſion of men in *former* times, when God did more *ſignally* manifeſt himſelf, *Deut.* 5. 25. *Judg.* 6. 22. and 13. 22.

Thirdly, In a way of *expoſtulation* with God himſelf, for his Mercy and Compaſſion.

Oh remember that my life is wind; Thus he makes the *ſhort* continuance of his being, a very great *inducement*, that God ſhould be more *indulgent* to him, and preſerve him from *ſudden* ruin and deſtruction.

Rom. 7. 24. *O wretched man that I am, Who ſhall deliver me from the body of this death?*

Job 6. 11, 12. *What is my ſtrength, that I ſhould hope? and, What is my end, that I ſhould prolong my life?* How does holy *Job* here *complain* of his *inſufferable* miſeries, and *longs* moſt paſſionately to be at *reſt* in his grave, as if he *deſpaired* of any *ceſſation* from his *pains* and afflictions ſo long as he

he was *alive. Oh that I might have my requeſt, and that God would grant me the thing that I long for!*———

Rom. 9. 20. *Nay, but O man, who art thou, that replieſt againſt God?* A *ſevere* reprehenſion to our peeviſh *murmurings* and complaints, as if God had not an *abſolute* power over us, to puniſh us, unleſs we our ſelves gave our *conſent* to the *inflictions* of it.

Fourthly, In a way of *cenſure* and *reprehenſion.*

Acts 13. 10. *O full of ſubtilty, thou child of the devil, thou enemy of all righteouſneſs.* And, Can there poſſibly be a worſe Character than this?

Fifthly, In a way of moſt *earneſt wiſhing.*

Pſalm 55. 6. *O that I had the wings of a Dove! that I might flee away, and be at reſt.*

Sixthly, In a way of infinite *commiſeration* and pity of our *unhappy* condition.

Oh Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, as a hen doth gather her chickens under her wings, and ye would not?

How does God *himſelf* mourn for the *miſery* of *his* People? that they ſo *neglected* all the *means* to *their* ſalvation; when he himſelf *infinitely* deſired to *preſerve* them, even with the very *ſame* degrees of *tenderneſs*, as the moſt *affectionate* creature deſires to *ſave*, and *hover* over her *Young*.

Lament. 1. 1, 2. *How is the golden city ſpoiled? how doth the city ſit ſolitary, that was full of people? how is ſhe become a widow?* And ſo the Prophet goes on in a moſt *elegant* manner to deſcribe the *miſery* of her *ruin* and fall from her *proſperity*.

Seventhly, In a way of *triumph* and *exultation*.

1 Cor. 15 55. *Oh death, where is thy ſting? oh grave, where is thy victory?*

Eighthly, In a tranſport of *love* and *admiration*.

Pſal. 84. 1. *Oh how amiable are thy tabernacles, thou Lord of hoſts!* As if the Royal Pſalmiſt was in ſuch a *rapture*, that he could give no *adequate* notion of his *love* and delight in God's houſe; by a *cold* affirmation of the pleaſure of it, but was forced to run himſelf into an *Ecſtaſie*, and ſo leaves the queſtion *undetermined*, as if it was *unexpreſſible*.

EPI-

EPIPHONEMA.

Epiphonema is an Acclamation, containing ſome very *remarkable* ſentence at the *cloſe* of our diſcourſe; it is, as it were, the *laſt finiſhing* ſtroke which we deſire to leave upon the *affections* of our Audience. Thus; St. *Paul* after he had *confuted* ſeveral *falſe* opinions concerning the *manner* of the *reſurrection*, at laſt he *recommends* the *doctrine* of it, adviſing them, upon the *certain* hopes and *expectations* of *another* life, to be conſtant in all *manner* of *holineſs*. *Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord,* 1 Cor. 15. 58.

Matt. 6. 21. Our Saviour here endeavours to *call* off their affections from an *exceſſive* purſuit of the world; for if they did engage their *thoughts* ſo *exceedingly*, they would leave no *room* for Heaven; and then at laſt, to leave his diſcourſe ſtill more *warm* upon their ſpirits; thus he concludes, *For where your treaſure is, there will your heart be alſo.*

2 Cor. 10. 18. St. *Paul*, endeavouring to *diſcourage* the *vanity* of *ſelf-commendati-*

on, leaves this *ſenſible* impreſſion upon them, as the beſt *diſſuaſive* from the practice of it; *for not he that commendeth himſelf is approved, but whom the Lord commendeth.*

Prov. 9. 17, 18. *Stolen waters are ſweet, and bread eaten in ſecret, is pleaſant.* This is the *inſinuation* of the *adulterous* woman, concerning the *high* reliſh of her *unlawfull* pleaſures; but then ſee the *concluſion* of ſuch unhappy *ſatisfactions*; *but he knoweth not that the dead are there, and that her gueſts are in the depths of hell.*

Eccleſ. 7. 31. *Lo, only this have I found, that God hath made man upright, but they have ſought out many inventions.* The only thing I *fully* apprehend, after *all* my *enquiries*, is this, That God at *firſt* endowed man with a *principle* of *right* reaſon for his *certain* guide and *direction* to happineſs; but he loſt this *noble* talent through ſin, which is the cauſe of all his *vain* thoughts and *imaginations.*

When our Bleſſed Saviour had *performed* many *wonderfull* Cures, how do the People, with *one* voice, conſpire in *this* Acclamation, He hath done *all* things well; *he maketh both the deaf to hear, and the dumb to ſpeak.* Mark 7. 37.

EPI-

EPANORTHOSIS.

Epanorthoſis, from a Greek word ſignifying to *correct* or amend. When we are in a *paſſion* we are *ſeldom* ſatisfied with what we *ſay*, or *doe*; inſomuch that we are apt to fanſie our *expreſſions* are no ways *equal* to our thoughts, and ſo we ſtill *add* freſh, and *more* words to correct, as *we* think, the *inſufficiency* of the *former*.

Acts 26. 27. *King Agrippa, believeſt thou the Prophets? I know that thou believeſt.* Does not our *Apoſtle* ſeem as it were to *queſtion* the *faith* of King *Agrippa*, as if he were not yet *ſufficiently* convinced concerning the *divine* authority of the *holy* Scriptures: but then St. *Paul*, as if he was *afraid* of the *incivility* of the *queſtion*, does not *ſcruple* to ſay, that there was the *leaſt* reaſon to ſuſpect the *belief* of King *Agrippa*; and the *inſinuation* of Saint *Paul* was very *powerfull*, even almoſt to his very *converſion*, Verſe 28. then *Agrippa* ſaid, *Almoſt thou perſuadeſt me to be a Chriſtian.* And St. *Paul* ſaid, *I would to God, that not only thou, but all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.* And what *expreſſion* can be more Courtly, more

Genteel, what more *effectual* to prevail upon their *affections*, than thus to wish them, in all respects, like *himself*; but not *so* miserable, not so unhappy, as to be under any *confinement* of Chains or *imprisonment*, as he *himself* was at *that* time?

1 Cor. 15. 10. *I laboured more abundantly than they all, yet not I, but the grace of God which was with me.* Observe here with what *care* and caution St. *Paul distrusts* his *own natural* strength and abilities as very *unsufficient* to his *conversion*, and so presently *corrects* himself, and *ascribes* it more especially to the *influence* and the *conduct* of *divine* Grace. As if he had said, Though I was not wanting to the *best* of my power, to become a *true* Disciple of Christ, yet must I freely say, that my *conversion* is principally to be *ascribed* to *another* Cause: for the Incitations of the *will*, and the *power*, and the *occasions*, and the *means* to make use of it, is *derived* from the *inspirations* of the *holy* Spirit, which *animates* and gives life and vigour to *all* our thoughts, and so *disposeth* us to *repentance* and amendment of life. See 2 *Cor.* 3. 5. and *Phil.* 2. 13.

Mark 9. 24. *Lord, I believe, help thou my unbelief.* How does he *reprehend* himself, as if it was almost a *presumption* in him

him to ſpeak with *ſo* much *confidence* of his *ſtrength* of faith, even to our Saviour *himſelf*; and therefore as if he were now *diffident* again, and that his belief was *imperfect*, and had ſome *degree* of weakneſs and *infirmity*; he at laſt *humbly* implores the *divine* aſſiſtance, to *encreaſe* and fill up the *meaſure* of his faith; *Lord, help thou my unbelief.*

1 Cor. 7. 10. *And unto the married I command, yet not I, but the Lord.* He preſently *recollects* himſelf, and aſſures his *Corinthians* that he gave them not theſe *directions* as a *mere* man, but as an *Apoſtle* and a perſon of *divine* Inſpiration, and ſo, *not I, but the Lord commandeth*; and this he ſaid, to give the *more* force and efficacy to their *obedience* of the Precept.

Luke 11. 27, 28. *A certain woman ſaid unto him, Bleſſed is the womb that bare thee, and the paps that gave thee ſuck. But he ſaid, Yea, rather bleſſed are all they, that hear the word of God and keep it.* As if our *Saviour* was *ſenſible* ſome might, through a *miſtaken* principle, aſcribe *too* much honour and reſpect to the *bleſſed* Virgin, being the *mother* of our *dear* Lord and Saviour; and therefore, how does Chriſt himſelf moſt *induſtriouſly* give the *preference* to *thoſe*, who *live* and *obey* the *precepts* of the Go-

Goſpel? *Yea, rather bleſſed are they*; ſo that the *moral* birth of *Jeſus* Chriſt in the *ſoul*, is a *greater* bleſſedneſs, than the *natural* birth of him was to the *Virgin Mary*: to *believe* and *obey* him, than to be the *natural* Mother of our *Saviour*. So that *Chriſt* himſelf lays no *great* matter of *ſtreſs* or privilege upon *ſuch* a *relation*, but aſſures them in *another* place, to *anticipate* all miſtake upon *ſuch* an opinion; That he that *lives* in *obedience* to his *Commands*, is *equally* dear, and *related* to him, without any *diſtinction*, *the ſame is my ſiſter, and father, and mother.* Matt. 12. 49, 50.

APOSIOPESIS.

Apoſiopeſis, a Greek word; and I have *more* manners, than to *pretend* to give *you* the *derivation* of it.

This Figure, through ſome *violent* paſſion, either of *ſorrow*, *fear*, *ſhame* or *anger*, obligeth us to *break* off our *diſcourſe*, and though we *ſeem* to *conceal* ſome part of it; yet, through the *exceſs* of paſſion, we do but the *more* ſenſibly *diſcover* our *reſentments*.

1 Kings 21 7. *And Jezebel his wife ſaid unto him, Doſt thou* now *govern the Kingdom of Iſrael?* The words are ſpoken with a

mighty

mighty emphaſis, and ſignify much more than is there expreſſed; doſt *thou*, or art thou *worthy* of the name of a *King*? thou that art ſo *mean* ſpirited, as to *grieve* thy ſelf upon this *refuſal* of *Naboth*'s Vineyard: and, where is thy *princely* power and *authority*? *Doſt thou now govern the Kingdom of Iſrael*? is *this* any *mark* of thy *regal* Office? is this a *ſign* of thy *indiſpenſible* power? thus tamely to *ſit* down, *thus* to *ſubmit* to *ſuch* a *denial*; *Doſt thou now govern*?——

Gen. 3. 22. —*And now, leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever.* Theſe words are *ſpoken* in a way of *commination*, and *puniſhment*, to *Adam*, for his *high* diſobedience to God's *command*; and they imply *thus* much; ſince thou haſt *been* ſo *rebellious* againſt me, I will now *preſently* drive thee *out* of my *garden*, and ſuffer thee *no* longer to be in a *poſſibility* of making thy ſelf *happy*, or to be in my *preſence*.

Luke 19. 42. *If thou, even thou, hadſt known, at leaſt in this thy day, the things which belong to thy peace! but now they are hid from thy eyes*: which contain a moſt *dreadfull denunciation* of ſome *future* judgments that were to *befall* the *Jewiſh* Nati-

Nation, that the *time* for their *repentance* was now *past*, beyond all *recovery*, and therefore they were *now* to expect nothing else but *ruine*, and *desolation*.

Psal. 6. 3. *My soul is sore vexed: but thou, O Lord, how long?* The *sence* is imperfect and *interrupted*; *but thou, O Lord, how long?* that is, shall thy *wrath* and *infliction* of punishments *endure? how* long wilt thou *delay* to *comfort* and *refresh* my soul, and take away the *sad* occasions of my *grief?*

Heb. 13. 1. *I sware in my wrath, if they shall enter into my rest:* εἰ εἰσελεύσονται· which words contain a mighty kind of *resolution*, though the *expression* is more *soft* and *gentle*: as if God should say, in his *high* displeasure, I will not be *found* to speak the *truth*, if now they *enter* into my *rest*; which is the highest *asseveration* that is *possible*.

APOSTROPHE.

Apostrophe, a turning away, or a dislike; from ἀπὸ, *from*, and στρέφω, *verto*: 'tis a *diversion* of our *discourse* to *another* person, than we intended *first* of all, to make our *applications*; thus a Man, who is in a *violent* transport of passion, turns him-

himſelf on *all* ſides, and makes his *addreſſes* from this, to *another* perſon, whom he *thinks* at *leaſt*, will be more *favourable* to the *cauſe* of his complaining; nay, ſometimes he *appeals* to the moſt *inſenſible* things, to the *heavens*, to the *earth*; and in the *fury* of his *paſſion*, makes no difference and *diſtinction*; and ſometimes, like a mere *child*, quarrels with *any* thing, without *cauſe* or *reaſon*.

2 Sam. 1. 21. *Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offering.* How does Holy *David*, in the *violence* of his ſorrow and *lamentation*, curſe *theſe* very places with *barrenneſs*, as if they were any way in the leaſt, *acceſſory* to the *occaſions* of his *mourning*, and therefore *cruelly* wiſhes them to be *dry* and *fruitleſs*, without bringing forth any *more* fruit, or *offerings* of *ſacrifice*; but, what is *all* this *expreſſion*, what is this ſevere malediction, but only a *more pathetical* inſtance or *aggravation* of *David*'s infinite *ſorrow*, for the *loſs* of his *deareſt* friend *Jonathan*? Verſ. 26. *Thy love to me was wonderfull, paſſing the love of women*: as if there was a *more* infinite *tye* of *friendſhip*, than in the very *affections* of the husband to his *wife*. Ibid. *I am diſtreſſed for thee, my brother Jonathan: very*

very pleaſant haſt thou been: How does *mournfull David* diſcourſe to his *deareſt Jonathan*, as if now he was *ſenſible*, or could give *attention* to the *voice* of his *mourning*? and how goes he on to *recollect* the paſt *endearments* of his *converſation*, recalling to his *mind* the joys, the *complacencies*, and all thoſe *innocent* familiarities which rendred his *company* moſt *delightfull* to him, the ſenſe of which had made ſuch a very *ſtrong* and mighty *impreſſion* on his ſoul; that to *remember*, he was *once* ſo very *happy* in his deareſt *friendſhip*, and not to be *always* ſo, makes him *now* but the more *miſerable*, and the more *ſenſible* of his infinite *loſs*, of his *deareſt* friend? —— *Ye daughters of Iſrael, weep over Saul:* —— *Oh Jonathan, thou waſt ſlain in the high places.* —— *very pleaſant haſt thou been.*

Iſai. 1. 2. *Hear, O heavens, and give ear, O earth, for I have nouriſhed and brought up children, and they have rebelled againſt me.* The *thoughts* of ſo *much* tenderneſs and ſo much *indulgence*, and ſuch *ingratitude* upon it, ſo highly *provokes* the *Prophet*, to that *degree* of *wonder* and *amazement*, that in his *tranſport* of paſſion, he ſeems to *fanſie* the moſt *ſenſleſs* Creatures were *capable* to be *judges* of ſuch

ſtrange

ſtrange ungratefulneſs; and therefore *appeals* to them, to make their *remarks* upon ſuch *extravagant* and *unnatural* rebellions.

Sometimes, for want of *other* objects, we turn our *diſcourſe* upon *our* own ſelves; and ſo the *ſame* perſon *reproves*, and is *reproved* by his *own* ſelf. Thus, in *Pſal.* 43. 5. *Why art thou caſt down, O my ſoul? and why art thou ſo diſquieted within me? Oh truſt in God.*

Sometimes again we make our *addreſſes* and applications to *inſenſible* things, as if it was in *their* power to *hear*, and *favour* our petitions; *Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us.* Luke 23. 30. And the apprehenſions of their *dangers*, and the *extravagance* of their *fears* may juſtifie, in *ſome* degree at leaſt, ſuch kind of *applications*, though in *themſelves* very *vain*, and moſt *unreaſonable*.

How does St. *Paul* triumph over *death*, and the *grave*? as if they heard his *inſulting* eloquence, or were *ſenſible* of their *overthrow*. *O death, where is thy ſting? O Grave, where is thy victory?* 1 Cor. 15. v. 55.

Pſalm 114. 5. *What ailed thee, O thou ſea, that thou fleddeſt? or thou Jordan, that*

that thou waſt driven back? The Prophet asks the *waters* themſelves what was the *reaſon* of the *wonderfull* ebb of the *red-ſea*; or the *ſtanding* ſtill or *partitions* of the *river Jordan:* and in the *vehemency* of his paſſion, ſeems to *expect* from them a *ſuitable* anſwer; Why, ſays he, were *you* ſo very *ſenſible* of fear, when like *trembling* and *amazed* perſons, you left your *places*, and as it were, made up a *wall* on either ſide; as if you had *forgot* your *natures*, and were no longer *fluid* and *moving*; tell me *then*, *What ailed you?*

PROSOPOPOEIA.

Proſopopœia, fictio perſonæ, derived from προσωπον, *perſona*, and ποιέω, *facio*.

This Figure ſuppoſeth *another* perſon ſpeaking *our* ſence and *meaning*, and ſo we *introduce* him into our *diſcourſe*. Sometimes alſo this Figure makes *inanimate* things to *hear* or *ſpeak*, as if they were *real* perſons.

Prov 8. 1. *Doth not wiſdom cry, and underſtanding put forth her voice? —Unto you, O men, I call, and my voice is to the ſons of men.* Thus *Solomon* introduceth wiſdom under the *character* of a *perſon* ſpeaking and giving *inſtructions*, how they ſhould

ſhould *practiſe*, her *kind* admonitions. *Some*, though I think, *erroneouſly*, underſtand the *Son* of God, the ſecond *perſon* in the *Trinity*, under this *repreſentation* of Wiſdom, who is called the Λόγος.

But ask now the beaſts of the field, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee: where holy *Job* adviſeth his friends to go to the *beaſts* and *birds* for better *information*; and even they ſhould be able to *tell* them, that *proſperity* or *afflictions* were *accidental* to the *pious*, or to the *ungodly* man, and that *no* man ought to *eſteem* any *one* wicked, from the *ſufferance* of any *calamity*.

Prov. 30. 24, 25. *The Ants are a people not ſtrong, but they are exceeding wiſe, and they prepare their meat in the ſummer.* And now, *who* would not, at the *firſt* ſight, almoſt *fanſie* this was a *deſcription* of the *State* of *Venice*, and a *character* of their *wiſdom* and *forecaſt* in *political* matters; rather than a *commendation* of the *wiſdom* and providence of thoſe *little* Inſects, which here are not *inelegantly* termed a *people* extreamly *wiſe*.

Sometimes we *introduce* mute and *inſenſible* Beings, *reaſoning* and *diſcourſing* after the *manner* of Men, *Judges* 9. 8. See alſo 10, 11, 12, 13, 14, 15. verſes.

2 Kings

2 Kings 14. 9. *The Thiſtle that was in Lebanon, ſent to the Cedar that was in Lebanon, ſaying, Give thy daughter to my ſon to wife; and there paſſed by a wild beaſt that was in Lebanon, and trod down the Thiſtle.* How does *Jehoaſh*, under this *ſenſible* repreſentation, deride the *folly* and the preſumption of *Amaziah*, King of *Judah*, who being a petty and *inconſiderable* Prince in compariſon of *himſelf*, therefore *ſtyles* himſelf the *Cedar*; as if there was no leſs *difference* between them, than there is *between* the *Cedar*, the *great* Monarch of the *foreſt*; and the *Thiſtle*, a very mean and *inglorious vegetable*; and therefore, not without the higheſt *indignation*, he ſcorns the *very* thoughts of ſuch a *poor* and deſpicable Relation.

Song of *Solomon*, c. 2. v. 7. *I charge you, O daughters of Jeruſalem, by the roes and by the hinds of the field, that ye ſtir not up, nor awaken my Love, until he pleaſe.* How do theſe very *expreſſions* diſcover, what a mighty *tenderneſs* Chriſt has for his *beloved* Church, that he would not have the *leaſt* thing to *trouble* and *diſcompoſe* her? *I charge you by the roes*, by the *example* of theſe *fearfull* Creatures, which the *Hunters* endeavour to *ſteal* gently upon, and not to *terrifie* and affright them, and *force* them

them to fly, and *run* away, by *noiſe* and *ſudden* ſurprizes.

Gen. 4. 10. *The voice of thy brother's blood crieth unto me from the earth.* Thus when any *ſin* is exceeding great, as that of *Murther* moſt *certainly* is, 'tis an *elegant* way of ſpeaking, to give it a *voice* and *language* to *ſpeak*, and cry *aloud* to the God of *heaven* for *juſtice* and *puniſhment* upon the *Author* of it. —Verſe 11. *And now thou art curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand:* Thus the *earth* it ſelf, though *inſenſible*, yet by this Figure is ſaid to *curſe*, as if ſhe was in very *great* wrath and indignation, upon this *inhumane* and *barbarous* action.

Pſalm 108 2 Does not Holy *David* call upon his *inſtruments* of *muſick*, *Awake lute and harp.*——and 14. How does he *deſire* the *ſun*, and the *moon*, and the *ſtars* to praiſe the *Lord*, and alſo the *fire* and *hail*, *ſnow* and *vapours*, which fulfill his word. And again, he *calls* upon the more *ſenſible* parts of the Creation, upon the *beaſts* and all *cattel*, and *creeping* things, and *feathered fowl*, to ſing their *praiſes* to God their *Maker*.

Pſalm 77. 16. *The waters ſaw thee, O God, the waters ſaw thee, and were afraid;*

fraid; the depths also were troubled. Thus *fight* and *fears*, and *disquietness* are applicable to things *insensible*, to give us a *lively* sense of God's *majesty* and *power*, which strike *terror* and *amazement* into *all* things. Psalm 114. 3 *The waters saw thee, and fled*; as if they were under *great* fears and *apprehensions* of his *coming*, and so with great *precipitation retired* suddenly.

Of Figures which we sometimes make use of in a way of *Dialogue.*

APORIA.

Aporia, a word derived from ἀπορέω, to be doubtfull in mind, when we *reason* and *consider* with our selves, as if we were *uncertain* either what to say, or *doe.*

Luke 16. 3 *Then the unjust steward said within himself, What shall I doe? for my Lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.* Thus the *steward* debates with himself what *course* of life is most *suitable* to his own *humour* and disposition, and that *labour* or poverty were *equally* disagreeable.

Mark 11. 31, 32 *And they reasoned among themselves, saying, If we say, The baptism of John was from heaven, he will say,*

ſay, Why then did ye not believe? but if we ſay, Of men, they feared the people: for all men counted John, that he was a prophet indeed: and they anſwered, We cannot tell.

ANACOENOSIS.

Anacœnoſis, from ἀνὰ, and κοινόω, to communicate with others. This Figure teacheth us to adviſe, *deliberate*, or argue with others concerning the *expediency* of our actions.

Phil. 1. 22,23,24. *What I ſhall chuſe, I wot not, for I am in a ſtrait between two, having a deſire to depart, and to be with Chriſt, which is far better; nevertheleſs to abide in the fleſh is more needfull for you.* How is our *Apoſtle* here very dubious and *wavering* in his mind? Sometimes he *debates* within *himſelf* his own *particular* profit, and preſently *concludes*, it was highly *advantageous* for him to *die* and to *be* with his *dear* Saviour. And ſometimes alſo he *conſiders* the *good* and *benefit* of the *Church*, which *ſeems* yet to require his more *immediate* Care and *perſonal* preſence; and thus what was ſo *expedient* to his *private* intereſt, was very *inconſiſtent* with the *publick* ſafety and *proſperity* of the *Chriſti-*

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an Church. And *these* thoughts, and these *considerations sway* his *inclinations here*, and *there*, to the *great* distraction of his mind.

Psalm 139. 7. *Whither shall I go from thy spirit? or whither shall I flee from thy presence?* The *question* perhaps seems to *insinuate* that God's *presence* was confined to *time* and *place*; but if you *observe*, 'tis rather a *stronger* Confirmation that God is every *where present* to *all* persons in *all* manner of *places*, and that no *man* can *be*, where God is *not*.

Luke 11. 18. *If Satan be divided against Satan, how shall his kingdom stand?* Thus from the *evil* Consequences of *division*, and from the *manifest* absurdity that so *wise* a being as the *Devil* is, should ever *conspire* to destroy *himself*, our Saviour *proves* his *miracles* to be *performed* by a *divine* power.

Acts 4. 19. *But Peter and John said unto them, Whether it be right in the sight of God, to hearken unto you more than God, judge ye.* And the *Appeal* it self was so *just* and *equitable*, that even in *their* own *partial* opinion, they could not but *decide* the *question* in *favour* of the *Apostles*.

Mal. 1. 6. *If then I be a father, where is my honour? if I be a master, where is my*

my fear? If then you *grant* me the *antecedent*, why are you ſo *abſurd*, as to deny me the *conſequence*.

Jerem. 23. 23. *Am I a God at hand, ſaith the Lord, and not a God afar of?* Is not this the *ſevereſt* reprehenſion to *thoſe*, who conceive ſuch *narrow* thoughts of *God*, as to think the *diſtance* of *places* can *binder* his *knowledge*, or void his preſence, or render his *power ineffectual?*

PROLEPSIS.

Prolepſis, anticipatio: by this Figure we give a *diverſion* to any thing that may be *objected* againſt us, by *anſwering* by way of *prevention*, the very *objection* our ſelves.

Rom. 11. 19, 21, 22. *Thou wilt ſay then, The branches were broken off, that I might be graffed in. Well, becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high minded, but fear. For if God ſpared not the natural branches*, take heed *leſt he alſo ſpare not thee.* St. *Paul* here *obviates* the *objection* of the *Gentiles* who were *inſerted* into the *body* of the *Church*, and the *unbelieving Jews*, who are here *ſtyled* the *broken* branches, were *rejected:* this he tells the *Gentiles*, was a *mighty* favour of God, ſo

to *incorporate* them with his *Church*; but then he also *assures* them, that they must not so *far presume* upon their *present* state and vocation; *For if God spare not the natural branches*, that is, the *Jews* themselves, take heed *lest he also spare not thee*. For if by your *disobedience* you now incur God's *displeasure*, you cannot in *reason*, but expect to *suffer* the same unhappy *fate* with the *Jewish* Nation.

St. *Paul*, *discoursing* of the *resurrection*, resolves a *difficult* question concerning the *mode* and *manner* of the resurrection, and what *sort* of body shall be *raised* up from the *grave*. *But some will say, How are the dead raised up? and with what body do they come?* 1 Cor. 15. 35, 36. *Thou fool.* Our Saviour *stifles* their *objection*, by offering *another*, so very *difficult*, that they were *unwilling* to answer it. Matth. 21. 24, 25. *I will also ask you one question, which if you tell me, I likewise will tell you by what authority I doe these things. The baptism of John, whence was it? from heaven, or of men?* This was such a *Dilemma*, and the *resolution* of it so highly inconvenient, that they pretend *ignorance*, and *answer, We cannot tell.*

Rom. 9. 19, 20. *Thou wilt say then unto me, Why doth he yet find fault? for*

who

who hath resisted his will? Nay but, O man, who art thou, that repliest against God? Thus St. *Paul anticipates* their *false* opinion, assuring them that the *work* of grace is of God's *mere* free-will; and, if he doth *deprive* some of it, he is not in the *least* guilty of any *injustice* to them, since he is under no *obligations* to *confer* it upon them; and this very *subtraction* of his *grace*, upon their *impenitency*, and continuance in a vicious *course* of life, is no *cause* of their *sin* and *wickedness*; but on the contrary, their *disobedience* and sinfull life is the *reason* why God *withdraws* the *influence* of his holy *spirit* from them; and so our *sins* chase away the holy *spirit*, and render its *operation ineffectual* to our *conversion*, and so the *heart* of *Pharaoh* is hardned.

EPITROPE.

Epitrope, from ἐπιτρέπω, *concedo*. By this Figure we often grant a thing not *unwillingly* to obtain *another*, and show more *effectually* the *inconveniency* of such a Practice or Principle.

Romans 2. 17. *Behold, thou art called a Jew, and restest in the law, and makest thy boast of God; and art confident*

that thou thy ſelf art a guide to the blind. Thou therefore that teacheſt another, teacheſt thou not thy ſelf? As if he ſaid, I grant thou art *an Inſtructer of the fooliſh*, and *a teacher of babes*; but then, Why is thy *converſation* ſo *unſuitable* to thy *doctrine*? Where is thy *example*? Where is thy *practice*? and, Why are they ſo *diſagreeable* to thy *external* profeſſion? thus, How does our Apoſtle ſeem to *concede* all they *deſire*? to *prove* at laſt upon them, that their *practice* was not *conſonant* to their *principles*; and from that *abſurdity*, more ſeverely *reprehends* them.

Judges 10. 14. *Go and cry unto the gods which ye have choſen; let them deliver you in the time of trouble:* This ſeems no ſmall *encouragement* to their *practice* of *idolatry*; but in *reality*, 'tis the *ſtrongeſt* diſſuaſion from it; and *virtually* implies the *diſability* of *other* gods to *ſave* and deliver them in *times* of danger.

1 Kings 22. 15. *The King ſaid to Micaiah, Shall we go againſt Ramoth-gilead to battel, or ſhall we forbear? and he anſwered him, Go and proſper:* Where the *Prophet* ſeems to *encourage* them to the *battel*, though he eaſily *foreſaw* the *dangerous* conſequence of the *war*.

1 Cor

1 Cor. 14. 38. *But if any man be ignorant, let him be ignorant ſtill:* that is, If after ſuch a plain and *poſitive* proof of my *miniſtery*, he will *nevertheleſs* reſolve to continue *ignorant* of it, let it be at his *own* peril; where the *conceſſion* is nothing elſe but a *diſcouragement* to his *want* of underſtanding, and reflection in a *matter* of ſo *high importance.*

See *Amos* 4. 4, 5. where the *Prophet*, in a way of *deriſion*, ſeems to approve of their *idolatrous* practices.

Prov. 6. 10. *Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep:* As if he ſaid, You do *well* to indulge your ſelf in *eaſe* and *ſlothfulneſs*; but then at *laſt*, how does the *wiſe* Man *return* upon the *Sluggard*; *ſo ſhall thy* Poverty *come, as one that* travelleth, *and thy* want *as an* armed *Man*; and ſo more fully *convinceth* him of the great *inconveniences* of an *idle* way of living.

James 2. 19. *Thou believeſt that there is one God, thou doeſt well; the devils alſo believe and tremble:* Where after this ſort of *commendation* of their faith, he at laſt tells them, that ſuch a *belief*, without a *ſuitable* practice, is vain and *ineffectual*, and that even the *devils* themſelves have a *ſpeculative* faith.

Matth. 5. 46. *If ye love them that love you, what reward have you? do not even the Publicans the ſame?* I will, if you *pleaſe*, ſaith the *Apoſtle*, allow the *matter* of fact; yet, what *uſe* can you make of it? where is the *commendation?* where is the *vertue* of ſuch a *practice*, if the *worſt* of men doe the very *ſame?*

Theſe following are called *ſecondary* Figures of a word.

PLEONASMUS.

Pleonaſmus, you know, Sir, is a Greek word, and 'tis *uncivil* to explain it in your *company*.

This Figure makes uſe of *more* words than are *neceſſary*; but they give a much *ſtronger* accent and *emphaſis* to our *diſcourſes*.

Deuter. 32. 6. *O fooliſh people, and unwiſe!* Which ſort of expreſſion ſtill more *eminently* denotes their *want* of wiſdom, and diſcretion.

Prov. 27. 2. *Let another man praiſe thee, and not thy own mouth; a ſtranger, and not thine own lips:* And this *variety* of words is not ſo *unuſefull* to engage our thoughts, to *conſider* with *more* attention, the

the *ſubject* matter of our *diſcourſe*, and the *importance* of it.

See *Deuter.* 13. 4.——

John 1. 3. Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν· *All things were made by him, and without him was not any thing made that was made:* And the *variation* of the *ſence* in other words was very *convenient* to *aſſure* us, that *Chriſt* was before the *world*; and that *all* things in it, were the *works* of his *hand*; and from the *univerſality* of his *creative* power, he muſt be *omnipotent*, and therefore *God*; for what *leſs* than *infinite* power it ſelf, can *make* and *produce all things?*

DIALYTON.

Dialyton, from διαλύω, to *diſſolve*. This Figure pretends, through a mighty *haſt* and *vehemence* of ſpeech, to uſe no *conjunction*, to render our diſcourſe the more *emphatical* and *earneſt*; nay, ſhould we *inſert* the *Copula*, our diſcourſe would ſeem too ſlow and *heavy*, and *loſe* much of its *life* and *vigour*, and expreſſiveneſs.

1 Tim. 3. 2, 3. *For men ſhall be lovers of themſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthank-*

thankfull, *unholy*. Thus the Verſe runs off *preſently*, with more *quickneſs* and *vehemence*, than if the Particle *and* was frequently *interpoſ'd*.

Rom. 1. 29. *Being filled with all unrighteouſneſs*, *fornication*, *wickedneſs*, *covetouſneſs*, *maliciouſneſs*; *full of envy*, *debate*, *deceit*, *malignity*, &c. As if the Apoſtle was in ſuch *haſt* to *run* over the *chief* heads of their *immoralities*, that he had no *time* for their *connexion*. To the ſame purpoſe, See *Rom.* 3. 11, 12. and 1 *Cor.* 13. 4, 5, 6, 7. and *Pſal.* 66. 1, 2, 3. all which are disjoined and without a Copulative. See alſo *Mark* 7. 21, 22.

POLYSYNDETON.

Polyſyndeton, derived from πολὺ, *multum*, and σύνδετος, *conjunctus*. This Figure is *contrary* to the former, and very often *employs* the *copulative*, to tie and *join* words *together*. See 1 Cor. 13. 1, 2, 3. *Though I ſpeak with the tongues of men and angels*, *and have not charity*, *I am become as ſounding braſs*, *or a tinkling cymbal*; *and though I have the gift of prophecy*, *and underſtand all myſteries*, *and all knowledge*, &c. where the Copulative *and* is not *inelegantly* ſo often uſed, though the

ear is the *beſt* Judge of the *harmony* of *ſounds*, when 'tis proper to *uſe* it, or lay it *aſide*.

Rom. 8. 38, 39. *For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God.* I place this *inſtance* under this Figure; but if you think it *rather* belongs to *Dialyton*, *nor*, being a *disjunctive particle*; *becauſe* you are my *friend*, I will not *ſtand* with you for ſo *ſmall* a matter.

See *Pſal.* 18. 2. *The Lord is my rock, and my fortreſs, and my deliverer:* The Copulative *and* makes the ſence paſs on *more leiſurely*, and ſo the words ſtill make a deeper impreſſion upon the *mind*.

ANTITHESIS.

Antitheſis repreſents terms *contrary* to each other, to convey to the *mind* a more ſenſible and *lively* image of our diſcourſe, by ſuch an oppoſition in the words.

Prov. 14. 29. *He that is ſlow to wrath, is of great wiſdom; but he that is of an haſty mind, exalteth folly.*

Pſalm 126. 5. *They that ſow in tears, ſhall reap in joy:* where the *oppoſition* of the *terms* more ſenſibly *inſtructs* us, that though *afflictions* are at *preſent* matter of *trouble*, yet in the *end*, they are *extreamly* beneficial.

Matt. 16. 25. *For whoſoever will ſave his life, ſhall loſe it; and whoſoever will loſe his life for my ſake, ſhall ſave it:* though not in *this* world, yet in the *next*, even to all *eternity*.

See *Prov.* 28. 1. and 29. 2.——

Prov. 11. 24. *There is that ſcattereth, and yet encreaſeth;* but not through *prodigality*, and *want* of care, but through the *prudent* offices of *charity*.

See alſo *Prov.* 15. 18. 28. 1. Iſai. 59. 9.

Secondary Figures in a *Sentence*.

PARRHESIA.

Parrheſia, derived from πᾶν and ῥῆσις. This Figure takes the *courage* and liberty to *ſpeak* freely our *ſence* of things which are *diſpleaſing* to us; but we then muſt uſe this ſort of Figure extream *nicely* in our *reprehenſion* of *Superiours*; *only in caſes of the greateſt extremity*, and when our duty obligeth us to ſuch a freedom.

Gal.

Gal. 1. 10. *For do I now perſuade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of God.* Where he *freely* tells them, that it was a *different* thing to *pleaſe God*, and *men*; and conſequently *inſinuates*, that *their* ways were *diſagreeable* to God's *commands.* And in *Gal.* 3. 1. *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth?* Was not this a very *harſh* expreſſion, to call their *prudence* ſo much into *queſtion*; and again, *Who hath bewitched you?*

St. *Paul* adviſeth his beloved *Timothy* to *preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort,* 2 Tim 4. v. 2. *And he taught them as one having authority, and not as the Scribes,* Matth. 7. 29.

EROTESIS.

Eroteſis, from ἐρωτάω, *interrogo.* This Figure is of *excellent* uſe, and *carries* in it more *force* and vehemence; for bare *affirmations* have *no* life nor ſpirit in them, and are leſs *powerfull* to *influence* our ſenſe and *reaſon.*

Gen. 4. 7. *If thou doſt well, ſhalt thou not be accepted?* That is, I will moſt cer-

certainly *receive* thee, and thy *Sacrifice.*

Mark 12. 24. *Do you not therefore err, because ye know not the Scriptures, neither the power of God?* Where the queſtion being *expreſs'd* with the ſign of *negation*, gives ſtill the *ſtronger* force and emphaſis to his diſcourſe; and is as much as to ſay, You are *extreamly* miſtaken.

Pſalm 8. 4. *Lord, what is man, that thou haſt ſuch reſpect unto him?* Where the *queſtion* implies the *greateſt* diminution; as if man was ſo very *inconſiderable*, and *unworthy* of the *leaſt* notice.

How can this man give us his fleſh to eat? Where the *interrogation* carries in it a *manifeſt* contradiction to our *ſenſe* and *reaſon:* and 'tis no *wonder* if it was ſo *abſurd* and ſo *unconceivable* to underſtand the words in their *literal* ſence and ſignication.

John 3. 4. *Nicodemus ſaid, How can a man be born when he is old?* And truly to conceive that our *Saviour* did ſpeak of a *natural* birth, and not of a *moral* change of life; a ſtate of *regeneration*; was not the *leaſt* abſurdity.

Matth. 21. 25. *The baptiſm of John, whence was it, from heaven or of men?* And the *queſtion* carried with it ſuch an *evi-*

evident conviction, that which way ſoever they *anſwered* it, they did equally *confute* their *own* ſelves.

Iſai. 14. 12. *How art thou fallen from heaven, O Lucifer, ſon of the morning? how art thou cut down to the ground, which didſt weaken the nations?* And in Ver. 10. *Art thou alſo become weak as we? art thou become like us?* Thus to ſee a *mighty* Prince *tumbling* down from the *higheſt* pitch of his *honour* and glory; to ſee his *crown* and *Sceptre* falling to the *ground*; the *mighty* man to become ſo very *weak* and *impotent*; is a conſideration very *ſurprizing*: What! Is *this* the man that was ſo *powerfull*, that he made the *earth* to tremble, and did *ſhake* the kingdoms? What! Is *this* the man? *Bleſs* me! What a *change* is *here! How are the mighty fallen?*

Job 3. 11. *Why died I not from the womb? why is light given to a man, whoſe way is hid?* And in Verſe 20. *Wherefore is light given to him that is in miſery, and life unto the bitter in ſoul? who long for death, but it cometh not; and dig for it more than for hid treaſures.* And Verſ. 22. *Which rejoice exceedingly, and are glad when they can find their grave.* Thus, How is holy *Job* full of *expoſtulations*; breath-

breathing out *ſad* complainings, that he cannot find any *reſt*, or any *ceſſation* from his *miſeries*; and enjoy the *kindneſs* of a *grave.*

PARENTHESIS.

Parentheſis is nothing elſe but the *interpoſition* of *one* or *more* words within *another* Sentence, the *ſence* of which, without the *inſertion*, is of *its* ſelf *entire* and *perfect.* 'Tis a *rule*, that a *Parentheſis* ſhould neither be very *long*, nor very *frequent*, leſt our *diſcourſe* grow *obſcure*, and not ſo *intelligible. Are they miniſters of Chriſt? (I ſpeak as a fool) I am more.* 2 Cor. 11. v. 23.

PERIPHRASIS.

Periphraſis, circumlocutio. This Figure deſcribes a thing in *more* words than are *neceſſary*, for the *ſake* of Illuſtration, or to *avoid* ſome *Idea's* not ſo *pleaſing* to the mind.

Job 18. 14. *Death* is called *The king of terrors.*

John 21. 20. *The diſciple whom Jeſus loved*: which modeſt *circumlocution* Saint *John* often uſeth, to ſignifie *himſelf*, who was

was the *beloved* Diſciple of his Dear Saviour.

Gen. 15. 15. *And thou ſhalt go to thy fathers in peace:* which is a *ſofter* expreſſion, and not ſo *terrifying*, as to ſay, *Thou ſhalt die.*

Eccleſ. 10. 20. where the *wiſe* Man adviſeth us not to *ſpeak* evil of a King, tho' in the moſt *ſecret* places; becauſe ſuch *diſcourſes* are publiſhed very *unaccountably*; *For a bird in the air ſhall carry the voice, and that which hath wings ſhall tell the matter*: ſtill varying the ſame ſence in other words.

Hab. 3. 17. *Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vine: although the labour of the olive ſhall fail, and the fields ſhall yield no meat; although the flock ſhall be cut off from the fold, and there be no herd in the ſtalls; yet will I rejoice in the Lord, I will joy in the God of my ſalvation.* See what a *noble* Confidence the Prophet has in his *God*, even in the *greateſt* extremities; and how *elegantly* doth he *expreſs* the Particulars with a decent *Periphraſis*?

SYN-

SYNONYMIA.

Synonymia is a Figure that uſeth *ſeveral* words of the *ſame* ſignification; becauſe we fanſie that *one* word alone, is not *ſufficient* to expreſs our *ſence*, and to make a *deep* Impreſſion upon our *Audience*.

Pſal. 119. 60. *I made haſt, and delayed not to keep thy commandments*: As if the Pſalmiſt could not ſufficiently ſet forth his *readineſs* to obey God, without a *repetition* of the *ſame* ſence in *other* words.

Prov. 4. 14, 15. *Enter not into the path of the wicked, and go not in the way of evil men*; and the *variety* of the *phraſe* renders the *diſſuaſion* more *forcible* to us.

Prov. 6. 4. *Give not ſleep to thy eyes, nor ſlumber to thy eye-lids*; that is, Be extreamly *watchfull* and reſtleſs in thy *endeavours* to *accompliſh* this deſign.

HYPOTYPOSIS.

Hypotypoſis, from ὑποτυπόω, to *repreſent* or deſcribe to the life. This Figure preſents the *objects* ſo very *lively* to the *mind*, that we are *apt* to *fanſie* we *hear*, and *ſee* them *continually*, as if they were really *preſented* to our very *ſenſes*.

Pſalm

Pſalm 37. 35,36. *I have ſeen the wicked in great power, and ſpreading himſelf like a green bay-tree; yet he paſſed away, and lo he was not; yea, I ſought him, but he could not be found.* This is a very *lively* Character of the *proſperous* condition of the *ungodly* man, and of the moſt *ſuddain* ruine, and *deſtruction* of him: how does *his* image *vaniſh* away? how is his *memory* ſoon *forgotten?* oh! how *ſuddenly* does he *periſh*, and come to a *fearfull* end?

Pſalm 124. 6. *Our ſoul is eſcaped as a bird out of the hand of the fowler; the ſnare is broken, and we are delivered:* and *what* can give us *ſuch* a lively *ſence* of our *narrow* deliverance, as this *ſenſible* deſcription of a *bird* eſcaping out of the very *hand* of the *fowler*; ſuch an *image* as this *conveys* to the *mind*, that our *preſervation* was as *great*, as our very *danger*.

Prov. 24. 30. *I paſſed by the field of the ſlothfull, and by the vineyard of the man deſtitute of underſtanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the ſtone wall was broken down*; which give us a very *ſenſible notion* of the *ſad* effects of *ſloth* and idleneſs; and how *inſenſible* the man is of his *poverty* and *miſery* coming *upon* him, ſaying, *Yet a little ſleep, a little ſlumber, a little folding*

folding of the hands to ſleep; till he is *reduced* to the laſt *extremities* of *want* and *miſery*.

Song of *Solomon*, ch. 2. v. 10, 11, 12, 13. *My well beloved ſpake, and ſaid unto me, Ariſe my Love, my fair one, and come away; for behold the winter is paſſed, the rain is changed, and is gone away; the flowers appear in the earth; the time of the ſinging of the birds is come; the voice of the turtle-dove is heard in our land; the fig-tree hath brought forth her young figs, and the vines with their ſmall grapes have caſt a ſavour: Ariſe my Love, my fair one, and come away.* This is a *moſt* elegant *deſcription* of God's *infinite* kindneſs and love to his *Church*, and with what *tender* Invitations he calls and *deſires* holy Men, to *forſake* the *world*, and *ariſe*, and *follow* him: the *other* parts of this *repreſentation* ſignifie the *coming* of the *Meſſias*, who, like the *ſpring* of the year, gives new vigor, new *life* and *pleaſantneſs* to the *world*.

Lam. 1. 4, 5, 8, 9. which *preſents* to the *fancy* a *ſad*, but *very* lively Image of *famine* and *miſery*.

Iſai. 4. 7, 8. *Ah ſinfull nation, your land is waſte, your cities are burnt with fire, ſtrangers devour your land, and it is deſolate, like the overthrow of ſtrangers*: that is,

is, ſo *entirely waſted*, as if they *deſired* no kind of *advantage* by the *preſervation* of it from *ruine* and deſtruction.

Iſai. 5. 5, 6. *And the daughters of Sion ſhall remain like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a beſieged city; and I will take away the hedge thereof, and it ſhall be trodden down; I will lay it waſte, it ſhall not be cut nor digged; but briars and thorns ſhall grow up; I will alſo command the clouds, that they rain no rain upon it.* What a diſmal *ſtate* of miſery is this? Nothing here is *preſented* to thy *view*, but a diſmal ſcene of *deſtruction*, and *famine*, and *miſery*.

ANTHROPOPATHIA.

Anthropopathia. This Figure *repreſents* God *ſpeaking* or *doing* after the *manner* of men; and *aſcribing* to him the *parts* of body, or any thing *elſe* belonging to our *humane* nature.

Thus Chriſt is called the *head* over all things to the *Church*, Eph. 1. 22. And God is called the *head* of Chriſt, 1 *Cor.* 11. 3. in reſpect of his *humane* nature, and office of *mediation*; for in reſpect of his *divinity*, the Son is *equal* to the Father,

as

as appears from *John* 5. 18. for Christ makes *himself equal* with God in *power*, and *operation*, v. 19. for *whatsoever* things the *father* doth, *these* also *doth* the *son*; likewise by *reason* of *unity* of essence, and *perfect will*, and *operation*, which is between *me* and my *father*; and this *equality* of Christ, to God the Father is very *evident* from *Phil.* 2. 6. *Who being in the form of God, thought it no robbery to be equal with God: thought it not*; that is to say, Christ, *without* the *least* usurpation, was *truly* equal to *God*; and unless *Christ* was *truly* God, how otherwise will you *make* out his *mighty* humiliation, when he was *made* in the *likeness* of man, and made himself of *no reputation*, and *took upon him the form of a servant*: All this seems a *mighty* great diminution of *himself*; as if he had now *brought* himself, as it were, to *nothing*, by this *low* and mighty *condescension*, ἐκένωσι, *evacuavit*, Christ did almost *annihilate* himself, in the *debasement* of himself to such a *low* and *abject* condition of life, as to be *found in the fashion of a man*: and this profound *humiliation* of Christ, upon his *appearance* in our *nature*, can no otherwise be *rationally* explained, but from the *extream* distance and *opposition* that there was *between* his divine

divine Majeſty and *Glory*, as he was *God*; and the moſt *abject* and *deſpicable* ſtate of his *humanity*. Where otherwiſe can be ſuch a mighty *debaſement* of himſelf, if he was *only* man? Where otherwiſe is there ſuch a *vaſt* diminution, or ſuch a ſtrange *humility*; but only from the *mighty* difference and diſproportion between his *divine* and his *humane* nature; as he was *God*, as well as *man*; which, in compariſon to his infinite nature and eſſence, was *indeed nothing*; here then was his mighty *condeſcenſion* very manifeſt; *here* his great *humiliation* of himſelf was extreamly *viſible*.

Sometimes *God* is repreſented in Scripture as if he had a *face*: as, *the Lord talked to Moſes face to face*; not that there was ſuch a *likeneſs*; but only, that God was then *preſent* to *Moſes* after the moſt *illuſtrious* and ſignal manner; revealing himſelf with the *greateſt* and familiar Intimacy to him.

Sometimes God again is endued with a *ſoul*, with acts of *hatred* and *abhorrency* belonging to it. See *Iſai.* 1. 14. and *Pſal.* 11. 6. *He that delighteth in wickedneſs, doth my ſoul abhor.*

Sometimes God is deſcribed with *hands*, *The right hand of the Lord bringeth mighty things*

things to pass; that is, his *power* is very wonderfull in *operation.*

Sometimes God is said to have *eyes*, Psalm 11. 4. *For his eyes are upon the ways of man, and he seeth all his goings*, Job 34. v. 21. See also *Psalm* 139. 2. That is, God most *clearly* knows and *understandeth all* the actions and designs of men, and perfectly discerns the *rise* and progress, and the consequence of his *thoughts*, even *before* they do actually *spring* up in his Soul; thus *David*, *Thou, O Lord, understandest my thoughts long before*, Psal. 139. v. 1. But what need I *introduce more* Texts of Scripture, to prove that *God* is *often* described to us after the *manner* and *fashion* of a man; such a *sensible* representation of himself to us, is an *infinite* condescention in the *Almighty*; but then, let us be most *extreamly* carefull, that we conceive him under no *humane* shape or figure; as *some* very *grosly picture* God Almighty. Whereas God did purposely *appear* to *Moses* without *any* body or *figuration* of parts, to prevent all *kind* of *similitude* and likeness in *our* representations of him; which must of *necessity* be the highest *diminution* and injury to the *spiritual* nature and essence of the *Great* God. When therefore you hear of God's *hand*, there must be present

present to your mind an *Idea* of his active, or his *creative* Power. And when you read of his Almighty *arm* stretched out still, you must to your self form a *notion* of his *irresistible* strength and dominion. And when *feet* and *walking* are attributed to God, such metaphorical expressions suggest to you, that God, by the *immensity* of his presence, is every where; for how can such *bodily* parts, or the peculiar offices of them, be in the *least* degree necessary to such an *infinite* and *spiritual* Being? Why should God have *eyes*, who is *Sight* it self? or, Why should he have any *feet*, to go or walk, who by the *infinity* of his divine nature, is *omnipresent*? and, How can God possibly go or come, who at the same *instant* of time, equally *fills* every place; that he cannot be *absent* from *one* part of the World, and *present* to the other part of it? and pray, What *occasion* has God for a *hand* or an *arm*, who performs *all* things by the mere *efficacy*, and virtue of *his will*? *Let there be light, and there was light.* Why should God have *ears* to *hear*, who perfectly *knows* all the secret motions of our very thoughts, and all their *consequences*, even before the *actual* determinations of them? or, tell me, What *occasion* has God for a *tongue*, whose very *thoughts* execute his

his high *commands*, and *accompliſh* all his pleaſure. *Such* parts and members as *theſe*, are indeed very *neceſſary* to us, becauſe all our *purpoſes*, and all *our* deſigns are vain and *ineffectual*, and cannot be put in execution, without the *mediation* of ſuch organs; but the Almighty *will* of God commands *obedience*, and a moſt *ready* ſubmiſſion and compliance from *every* thing in the Creation, and by his pleaſure *only*, they *receive*, or *loſe*, their *being*, their *life* and *operation*.

Hoſ. 11. 8, 9. *How ſhall I give thee up, Ephraim? how ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah! how ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim; for I am God, and not man.* Thus are *humane* paſſions attributed to God *himſelf*; and, How is he *repreſented* here expoſtulating with himſelf as a Being *full* of mercy and *compaſſion*; and moſt *infinitely* deſirous to *abſtain* from puniſhment, even when their *ſins* did *highly* deſerve the greateſt *infliction* of *temporal* evils? as if God had ſaid, Thou *deſerveſt* deſtruction no leſs than *thoſe* wicked *cities*. See *Gen.* 19. 23. and *Deut.* 29. 23. Yet

my *commiseration* is *so* infinite to thee, that I cannot suffer my *self* to be *so* mighty rigorous, as to shew my *displeasure* in thy *ruine* and destruction. How full of *condescension* are such *passionate* expressions? how usefull and how *beneficial* are they, to *assure* us of his infinite *love* and *affection* to the *sons* of men; That he is not, as *some* represent him, a God *inexorable*, or void of *compassion*, or that he takes any *complacency* in the *misery* of his Creatures; but he even spares us, when we *deserve* punishment, and in his *wrath*, thinketh upon *mercy*. And now, if sometimes God did not thus *condescend* to *discover* himself in such mighty pathetical *strains* of love and tenderness to us, we might *fansie* there was some kind of *truth* in those impious and pernicious doctrines which tell us, God design'd to *make* man, to make him *miserable*, even from all eternity; but how *unworthy* are *such* notions of God, who is *infinite* in goodness and mercy? how *contradictory* to his *loving-kindness* to us? *Not willing that any should perish, but that all should come, and be saved.* Eph. 4. 30. *Grieve not the holy Spirit of God*; where the Passion of *sorrow* is applied to the Holy *Ghost*, as a *personal* act; and cannot, with any *propriety*, be

aſcribed to a *mere power* or *faculty*, as *ſome* fanſie the Holy Spirit, and not to be a *real* Perſon. *Grieve not then the Holy Ghoſt*, the third Perſon in the Bleſſed *Trinity*, leſt *he* withdraw his *comfort*, his joy, and *conſolation*, from your heart; leſt the bleſſed *influence* of his *grace departeth* from you, as from an *unpleaſant* converſation.

Gen. 6. 6. *God* is ſaid to *repent*. See alſo 1 *Sam.* 15. 11, 29. Not that there is the *leaſt* change or *alteration* in God, but only in the object, in the *works* of his hand, which were once *good*, but *now* are *evil*; for God himſelf is *unchangeable*, and always the *ſame*; but 'tis his *eternal* will and pleaſure, that *wicked* men ſhould be *miſerable*, and *good* men *happy*; either *here*, in *this* world; or at *leaſt* in the *world* to come; which always is *accompliſhed* in *ſome* reſpect or other, though we are ſometimes *unable* to make the *diſcovery* of it, we cannot look into the *hearts* of men, and there *ſee* their *joys*, or their *ſorrows*, growing up in their minds; and therefore how often do we make a *falſe* eſtimate of the *condition* of the ungodly man, and *fanſie* him to be at *eaſe* and quiet in his thoughts, and to live with *pleaſure* and ſatisfaction; who, upon reflection upon his *paſt* actions, and upon *expectati-*

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on of death and judgment, is often a man of *ſorrows* and *acquainted* with grief, full of trouble and anxiety; and thinks *himſelf* unhappy, and *miſerable*, even beyond *all* expreſſion.

Thus, when God is ſaid to *deſcend*, which implies a *local motion*, a motion from one place into another; yet the phraſe by interpretation ſignifies, that God did there reveal and manifeſt himſelf, *Gen.* 11. 5.

Gen. 18. 21. *I will go down and ſee whether they have done altogether according to the cry of it, which is come to me, and if not, I will know*; here God himſelf *diſcourſeth*, as a *man* to his *neighbour*; as if he was *not* a Being of *infinite* knowledge; but did receive his *notice* and information of worldly affairs, by a *gradual* courſe of thinking and obſervation; and by *farther* enquiries into *ſecond* cauſes. Thus God ſuffers himſelf to be *deſcribed* like a Judge, who *repairs* to the place where the *matter* in queſtion was *tranſacted*, that by his *perſonal* appearance, he may more fully and eaſily *aſſure* himſelf of the *innocence*, or the *guilt*, of the *accuſed* perſon; and *one* reaſon why God makes uſe of ſuch a *form* of ſpeaking, is, to certifie us, that there is not always *one* event to the righteous, and to the *wicked*; but that he *rewards* or puniſheth

niſheth man, according to the *rules* and equity of Juſtice; and not with unadviſeable *raſhneſs* and *indeliberation.*

And the Lord called unto Adam, and ſaid, Where art thou? Not that this *kind* of queſtion in the *leaſt* ſignifies, that God *poſſibly* could be *ignorant* where *Adam* was; but this way of ſpeaking is rather a *formal* citation, or a *ſummons* to *Adam*, who ſeems *unwilling* to come and appear before his *offended* God; being *extreamly* conſcious of his *ſin* and *guiltineſs*, and of his *fall* from the *happy* ſtate of *innocence*; and now beholding a mighty *train* of miſeries, which were to *follow* him as a juſt *retribution* for his *diſobedience.* One of the Fathers is of opinion, this expreſſion, *Where art thou?* is rather a *ſevere* kind of reprehenſion to *Adam*; as if God ſaid, to *terrifie* him more exceedingly, From what *grace* and innocence art *thou* fallen? Come then, and *appear* before me; *Where art thou?* and behold *Adam* was *afraid.*

And God bleſſed them, ſaying, Be fruitfull, and multiply, and fill the waters in the ſeas, and let the fowl multiply in the earth; which kind of phraſes denote nothing elſe, but his *divine* appointment, of the *encreaſe* of his Creatures in their *kind*, for certainly you can never be ſo *unkind* to

to your *own* ſence and reaſon, as to fanſie *God* ſpeaks to his *irrational* Creatures, as if *they* were *capable* to *hear*, and *obey* his pleaſure; but God rather *dictates* to their proper *natures*; and by natural inſtinct and *inclinations* he has given them *power*, and virtue, and *efficacy*, to *propagate* and preſerve their *kind*.

Iſai. 5. 6. *I will command the clouds, that they rain no more upon it:* and now, who *ſuppoſes* that God himſelf preſently ſent *ſtrict* orders to the Clouds, to keep *back* their *fall* of waters; for the *expreſſion* imports no more but *this*, that God, by the *courſe* of *natural* cauſes, ſo *diſpoſeth* things in heaven, and earth, that at *ſuch* a time the Clouds of *heaven* ſhould be *void* of water; ſo that he orders *ſecond* cauſes, and the *operations* of them, not according to the *preſent* exigency, but by his *infinite* proſpect into *futurity*, he does antecedently ſo *manage* every thing, that nothing falls out *unexpectedly*, but according to his *will* and pleaſure.

Pſalm 18. 10. *He rode upon a Cherub, and did fly; yea, God did fly upon the wings of the wind*; which expreſſion *conveys* to our mind a more *ſenſible* notion of ſpeed; God did not *ride*, but *fly*, even upon the *very* wings of the *wind*, which

is the *higheſt* degree of *ſpeedy* motion that *poſſibly* can be *deſcrib'd*, to *frame* in us an *Idea* of his *incredible* ſwiftneſs.

And now, becauſe God is ſo *indulgent* to ſubmit himſelf to *our* Capacities, muſt we preſently pretend to *deſcribe* him according to the *narrow proportions* of man. How does God *baffle* us, how does he put us to *ſilence*, when he is *pleas'd* to ask us *queſtions* beyond the *compaſs* of our knowledge? *Hath the rain a Father, or who hath begotten the drops of dew?* Job 38.28. that is, Am not I, the *Lord*, and the *Author* of theſe, and is there *any* one beſides?

Job 38. 19. *Where is the way, where the light dwelleth? and as for darkneſs, where is the place thereof?* that is, No man knows the particular *points* of the Sun's *riſing* or *ſetting*; and now, that God may make us ſtill *more* ſenſible of our *ignorance*, *Haſt thou*, ſays God, *entered into the ſprings of the ſeas? or haſt thou walked in the ſearch of the depth?* that is, Thou art *perfectly* a *ſtranger* to the whole *courſe* of nature. Verſ. 22, 23. *Haſt thou entred into the treaſures of ſnow? or haſt thou ſeen the treaſures of hail, which I reſerved againſt the time of trouble, againſt the day of war and battle?* All which aſſure us, that we are *unacquainted* with the

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ſecret cauſe and origin, *uſe*, and *production* of theſe things; and how, and when, God lays in his *mighty* treaſures of *ſtorm* and tempeſt, to *confound* his Enemies. The falling of *ſnow* and *rain* may ſeem very *accidental*, and according to the *uſual* courſe of nature; but I am *ſatisfied*, that the *wind* and the *waters* are laid up, as in a *treaſury*; and when God pleaſeth, he ſends them *abroad*, as well for the *preſervation* of *ſome*, as for the *deſtruction* of *other* people. Thus do I conclude *this* Figure with theſe difficult and *amazing* queſtions, to let you know, that although God *condeſcends* to ſpeak to us in a *familiar* way; yet *ſometimes* too he thinks it *convenient* to let us *know* our *diſtance*, and our *ignorance* too, when he propoſeth *ſuch* queſtions to us; as declare his *infinite* power and *greatneſs*. Such *queſtions* as are above our comprehenſion, and ſo they ſhould make us more *ſenſible* of our *weakneſs* and *infirmity*.

CHARIENTISMUS.

Charientiſmus, a Figure when we return a very *mild*, and *gentle* anſwer, although we are not *inſenſible* of the *provocation*.

John 18. 23. *Jeſus anſwered him, If*

I have ſpoken evil, bear witneſs of the evil; but if well, why ſmiteſt thou me? How does our *Bleſſed* Saviour not render *evil*, for *evil*? How does he *patiently* ſuffer the *affront*, and meekly *expoſtulate* for the Injury he received? and, How does the *ſoft* Anſwer turn *their* wrath *away*? Prov. 15. 1.

When St. *Paul* was *interrupted* by *Feſtus*, with a *reproachfull* language, telling him that he was *mad*, Acts 26. 24. How does our Apoſtle return a ſoft and ſubmiſſive Anſwer to him, not without the greateſt deference? *But he ſaid, I am not mad, moſt noble Feſtus*, v. 25.

Matth. 15. 26, 27. When the woman of *Canaan* importuned *our* Saviour to *work* a *wonderfull* Cure upon *her* daughter, who was *tormented* with an *evil* ſpirit, our Saviour tells her that, *It was not convenient to take the childrens bread, and caſt it to dogs*; that is, It was not *proper* to work *thoſe* Miracles among the *heathen*, which were chiefly deſign'd for God's *own peculiar* People, the *Jews*; obſerve, how *they* are *here* called *the children*, and the *heathen* are termed the *dogs*. And *what* expreſſion can be more *harſh*, more *ſevere*, or more likely to *provoke* the *meekeſt* Soul to ſome *undecent* and *paſſionate* expreſſion. But how *extreamly civil*, how *courteous*, how very

very *obliging* is *her Answer?* and she said, *Truth Lord*; and so still gives him the greatest Title of respect and honour; 'Tis true, my Lord, I cannot deny what you please to say; *Yet the dogs eat of the crumbs which fall from their masters table:* as if she had said, The dogs do receive the remainders and scatterings which fall from the table; so even I my self, who am a Gentile, or call me, if you please, by the vilest name; so long as you will but *suffer* me to enjoy the *same* favour with the *Jews*; I can easily *dispense* with any *such infamous* or *reproachfull* language. Such *humiliation*, such an humble *disposition* of Soul, and such *importunity*, can never be *unacceptable* to Almighty God; and Heaven it self *cannot* but *favour such* desires. And you find, our Saviour *himself* was in no *small* admiration, and *mightily* surprized with this *meek* and humble *insinuation*, especially after so *great* a provocation; for the very sound of the word, so applied, is very *ignominious*; and so Christ presently tells her, *O woman, great is thy faith! be it unto thee even as thou wilt:* Thus an *importunate* Prayer, accompanied with such a *deep* sence of our *own unworthiness*, is *still* the *nearest* way to *receive* and enjoy all the *blessed* consequences of *our Petitions*;

and Heaven *it ſelf* is *overcome* with ſuch a *pleaſing violence.* Thus, you ſee, the *woman* was not *inſenſible* of the *provocation*; and yet, how very *courtly*, how *genteel* is her *Anſwer? True, my Lord; yet the very dogs eat of the crumbs which fall from their maſters table*; and let me beg you to be ſo kind, as to ſuffer me now, with them, to enjoy ſuch a kind of favour, ſuch a ſuperfluity, and ſo Chriſt himſelf breaks out in amazement of ſuch a moſt *kind, beſeeching, unexpected reply*; *O woman, great is thy faith*: thy belief is mighty *ſtrange* and wonderfull to me, and *ſo* very *forcible*, ſo *prevailing* with me, that I cannot *poſſibly* deny what you *deſire.*

APODIOXIS.

Apodioxis. This Figure, not without *ſcorn* and indignation, *rejects* any ſort of *argument*, as very *abſurd* in it ſelf, and not *reducible* to *practice.*

Matth. 16. 23. How does Chriſt *reprove* St. *Peter* when he importunately *deſired* our Saviour *not* to ſuffer *perſecution*; *Get thee behind me, Satan, thou art an offence unto me: for thou ſavoureſt not the things of God*: This is a reflection upon *our* Apoſtle of the *higheſt* nature, and certainly nothing *leſs*, than the *greateſt* provocation

vocation could *extort* ſuch *expreſſions* from Chriſt *himſelf*. And now, Who would think that St. *Peter*, who was ſo *extreamly* diſpleaſing to our *Bleſſed* Saviour, and ſo *highly* condemned by him, as to call him *Satan*, a word of the *greateſt* infamy and reproach; ſhould, of *all* the Apoſtles, be the only *head* of the *Chriſtian* Church; as if the *reſt*, were not as *equally* concerned in the *foundation* of Chriſtianity as St. *Peter* himſelf; whereas *all* the Preference that was given to *this* Apoſtle, was rather with *reſpect* to his *age*, than to any *authority* and power he *received* as an *Apoſtle*. Indeed, was there any *preeminence* among the Apoſtles, I ſhould think St. *John* deſerves to be called the very *chief* of them all; becauſe he is remarkably *diſtinguiſhed* by *Chriſt* himſelf, and *ſtyled* in the Goſpel, *the diſciple whom Jeſus loved*, with *more* expreſſion of kindneſs, and *affection*, than *all* the reſt: and, Who can be ſo well *qualified*, to be *ſupream* in the Church, as *that* Perſon, who was *deareſt* to his Saviour? And therefore certainly moſt *deſerving* in himſelf: Whereas St. *Peter* was *guilty* of the greateſt *Apoſtacy*, in his *obſtinate* denial of *Chriſt*, even to *abjuration* of him, *Matth.* 26. 74. even *when* he had given his *Savi-*

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our the higheſt *kind* of aſſurance, that though *all* the Apoſtles did *forſake* him, yet, for *his* part, he was reſolved, *not* to doe the *like*; and yet was he the *firſt deſerter* of him.

Acts 8. 20. *But Peter ſaid, Thy money periſh with thee, becauſe thou thoughteſt that the gift of God may be purchaſed with money.* This was an *imprecation* of the higheſt nature.

Pſalm 50. 21. *Thou thoughteſt that I was ſuch a one as thy ſelf; but I will reprove thee,* for thy ſins, *and ſet them before thee.*

Matth. 7. 16. *Do men gather grapes of thorns, or figs of thiſtles? How then can you, being evil, ſpeak good things?* Matth. 12. 34. and the very *abſurdity* of the *queſtion* was too manifeſt to require an anſwer.

LITOTES.

Litotes. This Trope we make uſe of, when we ſay not ſo *much* as we *think*; yet ſuch a way of *ſpeaking* is often much more *forcible*, and makes *ſtronger* impreſſions upon us. 'Tis, in ſhort, a ſort of Figure extreamly *decent*, and never uſed without *modeſty* and *diſcretion*.

What,

What, ſhall I praiſe you in this? I praiſe you not. Rom. 11. 21. Which was a *ſofter* way of *reprehenſion*, to tell his *Romans*, when they were *guilty* of very great *irreverence* in the *Bleſſed* Sacrament, that he could not much *commend* them, upon *that* account; and though the expreſſion ſeems very *mild*, and favourable, and genteel, What ſhall I *ſay* unto you? *I praiſe you not.* Yet it *really* ſignifies thus much, I do highly *blame*, and *diſcommend ſuch* kind of *practices.*

I hear there be diviſions among you, and I partly believe it? As if the Apoſtle was not *willing* to tell them he was *certainly* aſſured of it; but rather *chuſes* to ſay, that his *information* was from *ſome* rumour and report abroad, and then declares he had *ſome* reaſon to *believe* there was *ſeparations* among them, and this he mentions in *ſuch* a way, to correct and *reform* them more *effectually* and make them ſtill more *ſenſible* of the ſin and *danger* of *diviſion*; and ſo is, as it were, *unwilling* to think them ſo *ill* Chriſtians, as to be *guilty* of ſo great and ſo *dangerous* a ſin.

Pſalm 51. 17. *A broken and a contrite heart, O Lord, ſhalt thou not deſpiſe:* which is ſpoken with a *mighty* ſence of his own

own *unworthineſs*, and the expreſſion implys a great *deal* more, than barely that God will not *reject* or *diſregard* him that is ſo *penitentially ſorrowfull* for his ſins; for it ſignifies, that God will *graciouſly* pardon and *receive* ſuch a *perſon* into his *favour* and friendſhip.

Pſalm 9. 12. *He will not forget the cry of the poor and humble*; that is, God will be certainly *mindfull* and *remember* their afflictions and miſeries, and at laſt *ſeverely* puniſh their *cruel* Oppreſſors.

Job 31. 16. *If I have withheld the poor from their deſire.* Verſ. 17. *Or have eaten my morſel my ſelf alone.* Verſ. 19. *If I have ſuffered any to periſh for want of cloathing, or let the poor go naked, without a covering.* Thus, with *what* modeſty and *reſervation* does holy *Job* ſpeak of his own *juſtice*, his *hoſpitality*, his *charity* to the *poor*, not without *ſome extenuation* of it.

SARCASMUS.

Sarcaſmus. A moſt *ſevere* way of *mockery* and deriſion, not unlike an *Irony*. Unleſs that 'tis commonly *malicious*, or *more* ſcoffing in its kind.

Pſalm 103. 3. *They that carried us away captive required of us a ſong; and they*

they that wasted us, required of us mirth; saying, Sing us one of the songs of Sion. This must be spoken not without contempt and *scorn*, and derision to them; to desire at a *time* so very *unseasonable*, when they were *slaves* and captives, *mourning* under *great* oppressions, to *commemorate* their *former* days of joy and *liberty*; such a *request* must needs be *highly provoking*, and give them still but a *fresher* sense of the *present* miseries; especially considering the *persons* who *importune* them to be *joyfull* and pleasant; for they were the *lords* and *masters* over them; and therefore *they* tell them *their* petition was then *extreamly* improper, and most *disagreeable*; *How shall we sing the Lord's song in a strange land?*

Exod. 14. 11. *And they said unto Moses, Because there were no Graves in Egypt, hast thou taken us away, to die in the wilderness?* A *sarcastical* way of speaking, as if they said, We could *die*, and be in our *graves* with *less* trouble in our *own* land; why then are you so *barbarous* to us, as to *tire* us out with long and *tedious* journeys, only to *kill* and *destroy* us in the *wilderness*; wherefore are you so *unmercifull*, why do you *deal* so *unkindly* with us?

Gen.

Gen. 3. 22. *And the Lord ſaid, Behold the man is become like one of us.* Was not this a ſevere reflection upon the *fall* of *Adam?* and a *mighty* reproach to his *weakneſs* and infirmity, when he liſtned to the *falſe* ſuggeſtions of the *Devil*, telling them, *Ye ſhall be as gods, knowing good and evil.* Gen. 3. 5. See *Matt.* 3. 7. *James* 2. 19.

Nahum 3. 14. *Draw thy waters for the ſiege, fortifie thy ſtrong holds, go into the clay, and tread thy mortar, make ſtrong thy brickhill:* that is, Go, and make all theſe warlike *preparations* for a ſiege; go, and *repair*, and fortifie thy breaches; all this is nothing elſe but a jeer, *mockery* and deriſion; for the Prophet tells them in the very next Verſe, *They ſhall be deſtroyed, there ſhall the fire devour thee, and the ſword ſhall cut thee off.* See alſo the like *Sarcaſm*, Nahum 2. 1.

Matth. 27. 29. *And when they had platted a crown of thorns, they put it upon his head, and a reed in his hand; and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews.* Such a kind of *ſceptre* and *crown* they beſtow upon him, to *betray* him to *more* diſgrace and *infamy*; and when he appeared moſt *ingloriouſly* and *unlike* a Prince, then do they

they moſt *contemptibly* pretend to pay him the *higheſt* honour and *reverence.*

PATHOPOEIA.

Pathopœia. This Figure excites a moſt *exceſſive* Paſſion in the *ſoul* of Man, ſuch as *ſorrow*, *joy*, *deſire*, and the like.

Hoſea 11. 8. *How ſhall I give thee up, Ephraim? how ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.* What a mighty *pathos* have *theſe* words? how are *theſe* expreſſions *extreamly* paſſionate? what *tenderneß?* what *compaſſions?* what *riches* of mercy and *kindneß* does God *himſelf* ſhow to *his* people, even when *their* ſins are become *unpardonable?* yet then his *love*, his *compaſſion* is ſo *exceſſively* great, that he cannot ſuffer *himſelf* to *deſtroy* them, as thoſe *wicked* places, *Gen.* 19. 23. *Deut.* 29. 23. But the Lord *repreſents* himſelf in a very *great* diſorder and *confuſion*, and as it were *divided* and ſwayed by *different* Inclinations; ſometimes as a *juſt* and a moſt righteous Judge; and then, *Shall not the Judge of all the earth doe right?* And now again, he conſiders alſo, that he *himſelf* is a *God* full of

of *mercy* and *compaſſion*; and then ſays, *I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim*; *for I am a God, and not a man.* Methinks *ſuch* tender and *affectionate* expreſſions as *theſe* give no *great* countenance to the doctrine of *reprobation*; for if God from *all eternity* decreed man to be *miſerable*; why ſhould God *himſelf* expreſs ſuch an *infinite* concernment upon the *proſpect* of his *ruine* and deſtruction? why ſhould the Father of Mercy *weep* and *lament* over him, when he was *loſt* beyond *all* recovery ſo *long* ago, and by his very decrees, if they are in the right.

O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which were ſent unto thee; how often would I have gathered thee, as the hen gathereth her chickens under her wing, and ye would not. Read here the *tender* ſenſe of God, upon the *miſery* of his People: how willing, how deſirous he is, to be *their* Saviour, expreſſing the very *ſame* care, the *ſame* affections for their *preſervation*, as the moſt *fond* Parent has for her own *beloved* Children.

1 Cor. 4. 14. *I write not theſe things to ſhame you; but as my beloved ſons, I warn you.* And can there be *any* thing ſaid more *paſſionately*? What can be expreſſed

preſſed with more *kindneſs* and more *affection*? or more *ſenſibly* diſcover his infinite *concernment* for their Salvation. See alſo 2 Cor. 2. 4.

For out of much affection and anguiſh of heart, I wrote unto you with many tears, not that you ſhould be grieved, but that ye may know the love which I have more abundantly unto you: This is a *paſtoral* Care, worthy *our Apoſtle*; this *ardency* of love and affection, is moſt *incomparable*: *how* does St. *Paul*, with an *infinite* tenderneſs *inſinuate* to his *dear Corinthians*, the *reaſons* why he was ſo *extreamly* troubled for *their* ſakes, was not in the *leaſt* to make *them ſorrowfull*, and to draw *tears* from *their* eyes; but only to *diſcover* his moſt *tender* love and compaſſion for them, not willing in the *leaſt* that any ſhould *periſh*, but that *all* ſhould *repent* and be *ſaved*.

Prov. 31. 1. *What, my ſon? and what, the ſon of my womb? and what, O ſon of my deſires?* Asif his *mother Bathſheba* was at a *mighty* loſs, what ſort of *inſtructions* to give to her *ſon Solomon*, or what *precepts* are moſt *proper* and convenient for him; and the queſtion implies the *care*, the *ſolicitouſneſs*, and the *fondneſs* of a *tender* mother.

John

John 21.15. Our bleſſed *Saviour*, with a *mighty* paſſion, ſeems to *ask* St. *Peter* no leſs than *three times*, *Simon Peter*, *loveſt thou me?* Inſomuch that the Apoſtle *himſelf* was very much *troubled*, that his *Saviour* ſhould *ſo* very often *queſtion* his affection to him; *and Peter was grieved, becauſe he ſaid alſo the third time*, *Loveſt thou me?*

Iſai. 49. 15. *Can a woman forget her ſucking child?* Yea, *they* may *forget*, yet will I not *forget thee.* Thus God *himſelf* puts a *queſtion* concerning the moſt *unnatural* thing; for a *mother* to be *unmindfull* of the Child of her *womb*; and yet tells us, though this be *extreamly* difficult, and the *greateſt* violence to *humane* nature; yet ſuch *inhumanity* is *poſſible*: yet *nevertheleſs*, God *aſſures* his People, that 'tis *not poſſible* for himſelf to be *ſo unkind*, or *ſo unmindfull* of them.

Something extreamly kind I feign would ſay,
But find my words can never force their way.

Jer. 31. 20. *Is Ephraim my dear ſon? is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill,*

ſtill, therefore my bowels are troubled for him. And now, can you *perſuade* your ſelf, that *ſuch* moſt tender *thoughts* as theſe, can *proceed* from God, if he was a *cruel* Being? does ſuch *affectionate* language *declare*, that God takes any *delight* in the *miſery* of his *creatures*, or that he can in the *leaſt*, be *acceſſary* to their *impenitency*, or to their *eternal* ruine and miſery, when he *diſcovers* himſelf ſo *affectionately* kind and *tender*, that he *languiſheth*, when we are in the *leaſt unhappy*, or when *any misfortune* comes upon us?

If my Ephraim *but complains,*
I have ſenſe of all his pains.

Rivers of water run down my eyes, becauſe men keep not thy Law: This is an *exceſſive* paſſion of *grief*; Can any *ſorrow* be *like* to this *kind* of *ſorrow?* Can there be a *greater* demonſtration of his *love* to God, than to be ſo *infinitely afflicted*, to ſee *ſome* ſo very *diſreſpectfull*, ſo *diſobedient* to God's *Commands? Greater love hath no man than this.* Let *others* then take *delight* to *blaſpheme* his Name; let *others crucifie* their *Saviour* again, and *once* more put him to *open* ſhame, while the *godly* Man is more *happily* employed,

and

and *pours* out his *ſoul* in *weeping* and *lamentations*, and with the Prophet, cry out in the *moſt* paſſionate manner, *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the manifold ſins and provocations of thy people Iſrael!* Jerem. 9. 1.

Gal. 4. 19. *My little children, of whom I travail in birth again, until Chriſt be formed in you:* Firſt, he *ſalutes* them with the *kindeſt* and moſt *affectionate* Appellation, *My little children:* Then, as if he *ſuffered* the greateſt *pains* and *anguiſh* for them, not *unequal* to thoſe of a *woman* in *labour*, *Of whom I travail, until* the Image of *Chriſt*, and his Righteouſneſs, *be formed* in your *ſouls*. And the *metaphor* is very *proper*; for the *moral birth*, to be *regenerate*, and to be *born* again, is no leſs *difficult*, no leſs *painfull* and *laborious*, than the *natural* birth, or our firſt *formation* in the *very* womb.

FINIS.